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CHRISTIAN MISSIONS

TO

HEATHEN NATIONS.

BY BAPTIST W. NOEL, M.A.

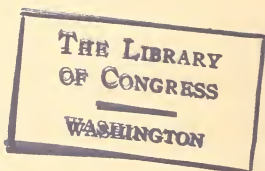
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P R E F A C E.

SEVERAL other works on Missions having lately appeared, or being already announced, it may be asked why the author has added another to the list? His answer is, that the subject is so extensive that scarcely two writers would be likely to treat it in the same manner, and so important that it deserves to be viewed in different lights. He does not question that other works of the same kind may manifest more knowledge, talent, and piety, still he ventures to hope that his own, though it may occupy a secondary place, will be found to supply some information which may have escaped the notice of others, or some argu-

ments in favour of missions which have been elsewhere overlooked.

The work is limited to the investigation of the character of Christian Missions to the heathen; but it is obviously only a part of a much wider subject, the duty of Christians to evangelize the world. Mahommedans, Jews, Roman Catholics, and the whole multitude of the ungodly and uninstructed in every Protestant country, were committed to the care of the church, when Christ said to his disciples, "*Ye are the light of the world; ye are the salt of the earth.*" The author has shown, unless he mistakes, that the heathen nations, generally, are ready to receive Christian Missionaries; but to this it may be added, that there are facilities for preaching the Gospel in all other parts of the world. Mahommedan nations, weak and disorganized, recognizing the superiority of the European powers, Christians under the protection of those governments may now use means for promulgating their faith in those countries, which not long since would have been impossible. A Protestant bishop has been permitted to establish Protestant worship in Jerusalem; and the wife of a Protestant missionary has been encouraged to

instruct in various European knowledge, the ladies of the harem of Mahommed Ali. A wide spread scepticism on the subject of their own religion is said, by travellers, to prevail among the richer Turks; European improvements have been introduced into the discipline of the Egyptian and Turkish armies; the Mamelukes and the Janissaries are no more; and the young Egyptians who have been educated in England and France, must carry back European ideas to their own country. Several Syrian youths are now receiving their education in this country, who, when well acquainted with English literature, are likely to infuse into Syrian society the same spirit of inquiry, which the revival of letters, and an acquaintance with the masculine writers of Greece and Rome, gave to Europe in the fifteenth and sixteenth centuries; and the political regeneration of Greece must exert a powerful influence on the Christian population of that part of the world. Under these circumstances, it is much to be regretted that missions to the Mahomedan nations, and to the decayed churches of the East, are not prosecuted with greater energy; and I earnestly hope that the Syrian Education Society, and

the Association for promoting Medical Knowledge in Syria, as prefatory to more extensive operations, will meet with encouragement.

Among the Jews, there is also a manifest moral and intellectual progress. The departure from the barbarous system of our ancestors, which treated their unbelief as a crime against society, and themselves as outcasts from the constitution, which shut them out from social privileges, and exposed them to unjust spoliation, has been most advantageously replaced, by a more mild and equitable treatment. No longer spurned, they have felt a generous emulation of other classes, and are beginning to seek for moral and spiritual improvement. Two translations of the Old Testament, by Jews, are now in the course of publication. A large body of English Jews, rejecting Rabbinical traditions and superstitions, are resolved to adhere to the Scriptures. The Jews have now a religious periodical of their own, called "The Voice of Jacob." They are establishing a college for the training of young men for the Jewish ministry, and they are beginning to found schools, to communicate "a sound and liberal education of their youth on religious principles."

Every Christian must hail these tokens of increased respect for the Word of God. It must diminish the distance between them and Christians, and prepare the way for the conversion of many to Christ. Kind treatment, an admission to civil privileges, the friendly discussion of the points at issue between the Jews and Christians, the conversion of some eminent men among them, such as Neander, to Christianity, are leading them to inquiry on the subject of Christianity; and the fact that more than half of the missionaries of the Society for promoting Christianity among the Jews are Jewish converts, shows that they are more accessible to enlightened, considerate, and persevering Christian zeal, than they have been at any period of the Christian era with which we are acquainted.

Simultaneously with other religionists, the Roman Catholics of Europe and America have experienced a revival of zeal, and are indulging the hope of absorbing the various Protestant churches in their wide spread communion: Yet is evangelical religion, divested of a party and political character, making a peaceful war upon their superstitions and their exclusiveness. In Ireland and on the Continent of

Europe there has been a large circulation of the Scriptures among Roman Catholics, which still continues and increases. And while political animosities, incident to Protestant domination, has exasperated the religious bitterness of Catholics against Protestants in Ireland, in France, on the contrary, there is a decided leaning towards Protestantism among many educated men. Before the Revolution no Protestant could have been prime minister; De Tocqueville would not have declared that the United States is the most religious nation on the earth; nor would Michelet, in writing the Memoirs of the German Reformer, have ascribed to that great man the emancipation of the intellect of Europe. It is sometimes thought that Roman Catholics are inaccessible to Protestant argument; but nothing can be farther from the truth. In France, and even in Belgium, wherever the agents of the three "Sociétés Evangéliques" of Paris, Geneva, and Belgium, have introduced the Scriptures, they have found ready purchasers, and collected willing listeners to hear their simple exposition of the Gospel. The anger and alarm manifested in many of the episcopal charges of France, sufficiently indicate that

this evangelical movement has not been in vain. And if without railing, without advocating their exclusion from civil and political rights, without indecent invectives, and without extravagant charges, Christians did more zealously offer to the Catholics a knowledge of the Scriptures, and seek them out as is done by the Scripture readers of Ireland, and the Colporteurs of France, the Word of God would not fail to penetrate many a devout heart, and bring those who are now paying an idolatrous homage to the Virgin Mary, to seek salvation and peace exclusively in Christ.

Lastly, Christians have to act with more union and energy upon the ungodly portion of Protestant communities. It cannot but excite regret to think, that while so much is done for the heathen, so little has been done for the colonists of Great Britain, and for the masses of uninstructed persons who have grown up in our cities and manufacturing districts. The Colonial Church Society, which occupies, with respect to the colonies of Great Britain, that place which the Church Missionary Society occupies with respect to the heathen, having in view the concentration of the missionary zeal of the evangelical portion of the Church of Eng-

land upon the colonies, to which they have hitherto contributed almost nothing, appears to me to deserve a very zealous and liberal support, by all those who wish to see a revival of pure religion, through the agency of evangelical ministers of the Church of England, through those important portions of the empire. At the same time, the labouring classes of London, Manchester, and Liverpool, now to a great extent shut out from the public means of grace, and to a much greater extent refusing in fact to avail themselves of those means, ought surely to receive far more attention than they have, from those disciples of Christ, who remember that Christ has told them to be the light of the world and the salt of the earth.

How long will real Christians spend upon strife with one another, those energies which are all needed for the great warfare with ungodliness and vice, to which they are called? Will evangelical dissenters associate more freely with Catholics for the subversion of the Establishment, than with pious churchmen for the subversion of ignorance and vice; and will evangelical churchmen associate more freely with those within the Establishment, who hold the semi-popish doctrines which by a very natural

process have led one unhappy minister to apostatise from Protestantism, for the support of the Establishment, than they will with pious dissenters, for the advancement of the kingdom of Christ among the ignorant? How long must the ungodly portion of the world triumph, in the divisions among Christ's followers? Never were there such opportunities of doing good through the wide world. Let us pray for grace to use them as we ought.

The author has only to add, that the whole of the following essay having been written about two years ago, the numbers of converts, schools, churches, &c. reported in the several missions according to the latest reports at that time, have not been enlarged by more recent lists.

ERRATA.

- Page 1. line 2, after the word "words," place a comma instead of a full stop.
- Page 92, line 9, expunge the words "I. Statements of Scripture."
- Page 111, line 24, insert Section II. Practicability of Missions proved by Experience.
- Page 112 . . expunge the words "Section First."
- Page 159 . . expunge the words "Section Second."
- Page 203, line 4, insert II. It is practicable to introduce the Gospel into India.

AN ESSAY, &c.

CHAPTER I.

THE DUTY OF CHRISTIANS WITH REGARD TO THE HEATHEN.

“Go ye into all the world, and preach the Gospel to every creature.”—Matt. xvi. 15.

THERE is no event in human history like that recorded in these words. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Of that Saviour we read, “*In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not any thing made that was made.*” “*He upholds all things by the word of his power,*” and “*all things were created for him.*” Yet has he taken our nature, lived upon this earth, and endured in our stead unknown sufferings. “*He was made sin for us who knew no sin, that we might be made the*

righteousness of God in him." "*Christ hath redeemed us from the curse of the law, being made a curse for us:*" "*who his own self bare our sins in his own body on the tree.*" It was no slight misfortune from which that expiatory death was to deliver us.

Unable to make any atonement to God for their sins, "*as many as are of the works of the law, are under the curse;*" but as without him no man could have any other title to the divine favour, except his own works, therefore without him all men must have endured their Maker's curse, with the gloomy prospect of lying under it for ever. To sink into complete depravity, to be crushed beneath intolerable sorrow, to endure unavailing remorse, and to be overwhelmed by absolute despair, was the only end which would have awaited even the most amiable and the most intelligent of ungodly men; but God gave us his Son, that "*whosoever believeth should not perish, but have everlasting life.*"

What an inconceivable change has thus passed over the condition of believers! Time cannot develop it: language cannot express it. They have passed from under the curse of God into the possession of his favour. Imperishable riches, and unfading honours, a dignity beyond that of monarchs, and a bliss like that of angels, are secured to them for ever. They would have been sentenced to everlasting destruction; they will be admitted to eternal life: in hell they could never have received the mercy of God; in heaven they can never incur

his anger. There they will be no less secure than blessed : ages will witness no diminution in their happiness ; and accident can expose them to no reverse. Associated with all the noblest, the most intelligent, the best, and the happiest of the creatures of God, all feeling for him as for a brother, each believer will have every desire accomplished, every faculty employed ; and loving God with all his heart, and soul, and mind, and strength, he will feel, in the presence of the Divine glory and the consciousness of the Divine favour, that his love is satisfied. Meanwhile, even in this present life, where the change is altogether incomplete, it is enough to fill his heart with trembling exultation. Before he believed, he was the slave of sin ; but now it is mastered : then he could not obey the law ; but now he obeys it with delight : then he was either the prey of remorse, or only saved from it by a criminal insensibility to the evil of sin ; now he can confess his vileness and yet be at peace in Christ : then he shrunk from all communion with God ; it is now among his greatest joys. Divine grace has made him benevolent, useful, and happy. The almighty, eternal, and unchangeable God, having become his protector and friend, all things work together for his good. He can carry all his sorrow to the throne of grace, with the assurance that all real good shall be given in answer to his prayers ; and though he is in a world of trouble, he is often as happy as any one can be, who has still much guilt to mourn over, and many corrup-

tions to subdue. On the other hand, the future is as bright as the present is peaceful. Whether things present or things to come, whether life or death, all things are his: death is a conquered foe; for in his happiest hours, when he is most delighting in the bounty of God, content with the present and without care for the future, he has more reason to desire than to dread it; and whatever be the hopes which now cheer his passage to the tomb, they will be all immeasurably outdone by the reality, the moment he enters into the joy of his Lord. All this is the happiness of each one of the chosen people of God. No matter of what nation they be, of what rank, or of what attainments; the poorest and the most ignorant, no less than the learned and the noble, the worst equally with the best, when brought by grace to believe in the Lord Jesus Christ, are admitted to all these privileges. Immense creation of bliss! Wherever there is a tongue to speak, and an ear to listen, let this sentence be proclaimed, "*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*"

Can then the disciples of Christ leave the world in ignorance of this truth? In the exercise of a love which passes knowledge, he has effected by his own death, an atonement for human guilt, through which each miserable and condemned sinner, by believing in Him, may be made unspeakably happy for ever; and how can we let them die

without knowing this? To communicate to men this knowledge, St. Paul, renouncing all objects of worldly ambition, welcomed, in their place, opposition, insult, and suffering; for this object he endured innumerable privations and passed through appalling dangers; and although for his zeal he was scorned, calumniated, and reviled, imprisoned as a disturber of the peace, and scourged as a condemned malefactor, such was his sense of the value of the Gospel, that after years of suffering, he could say, "*None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.*" But if he was right in this zeal, how can we refuse to imitate it? A similar spirit seems to have inspired many of the first Christians; for obnoxious as their faith was both to Jews and Greeks, still when they were driven from Jerusalem by persecution, refusing to conceal the good news by which they hoped that their fellow creatures would be saved, they "*went every where preaching the Word.*" So that within a short period, they seem to have proclaimed the Gospel among all nations; for when St. Paul mentioned to the Colossians their reception of the Gospel, he reminded them that it was now "*in all the world;*" and he afterwards assured them that it had been preached "*to every creature under heaven.*" Indeed how could they doubt whether it was their duty thus to preach Christ, since his

latest command to the eleven, had been this, "*Go ye into all the world, and preach the Gospel to every creature?*" Without any command, their knowledge of the value of the blessedness which his cross has obtained for believers, would alone have made them eager to preach it; but the command was also peremptory. Nor was there any reason to restrict its application to those disciples who heard it; because our Lord, before his ascent, while thus charging them to teach all nations, added, "*and, lo, I am with you alway, even unto the end of the world.*" Other disciples, therefore, were to be engaged in this work, long after the apostles were called to their reward. Here was a commission given to them, and to all believers who should come after them, to go forth as evangelists to the nations, till all time should be exhausted, and all the world be taught. The end is not yet: and therefore the command still comes, as though fresh from God himself, to all not hindered by other duties: "*Go ye into all the world, and preach the Gospel to every creature.*" No less distinctly may we learn our duty from prophecy. In the 14th chapter of the Revelations, three great events are described, the fall of Babylon, the harvest of the world, and its vintage; under which symbols are prefigured, the destruction of Popery, the gathering of multitudes into the church of Christ, and the judgment of God upon his enemies. But these three events are to be preceded by another. One angel was heard to exclaim, "*Babylon is fallen, is*

fallen;” another gathered the clusters of the earth; and one, like the Son of Man, was seen by the Apostle to reap the earth’s harvest: but before these three symbolical actions, the Apostle saw an angel fly in the midst of heaven, having the everlasting Gospel to preach to every nation, and kindred, and tongue, and people; by which assuredly we are taught, that before those three great events which are coming on the earth, the Gospel must be universally proclaimed. In the opinion of some eminent expositors, we are living near those times, in which the fall of Babylon, the vintage of the earth, and its harvest, must by the concurrent voice of prophecy take place; if so, we are living at the very period, when the voice of God especially calls us to preach the Gospel, to every nation of the earth. If, on the other hand, these events are reserved for some future day, still is the preaching of the Gospel to precede them for some indefinite time; and therefore, in the order of prophecy, the time may now be come for this universal dissemination of the truth.

If it be assigned as a reason why Christians in general need not occupy themselves with missions, that all cannot be called to be missionaries, we may remark, that although it be undoubtedly true, that all are not so called, yet many persons may too hastily conclude that they are not. Endowed with strength of body and with vigour of mind, well educated, and abundantly qualified, in some respects, to preach the Gospel to the heathen, they

do not go; because the possession of wealth has rendered them self-indulgent, or the opportunity of acquiring wealth has made them eagerly covet its possession. This, with a worldly spirit, and with indifference to the salvation of the heathen, is perhaps the only proof which they can give, that they are not called to be missionaries. Had they been more spiritually minded, more filled with faith, and love, and gratitude, more devoted to Christ, and more compassionate to sinners, they would then, perhaps, have felt themselves constrained to enter on the office.

But further, it does not follow that, because a person is not called to be a missionary, he is at liberty to refuse support to missions. By Christ's appointment, missionaries are to be maintained by their brethren. "*Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.*" 1 Cor. ix. 13, 14. It is the will of God that the Gospel should be preached to the world, and it is his will that those who preach the Gospel should be maintained for that purpose: but as the heathen to whom they preach will not in general maintain them, it becomes, therefore, the duty of the church. Those members of the church of God, who, without other duties to prevent, are well qualified for the work, ought to be appointed to it, and the rest are bound to support them.

On this subject St. John is very explicit. Gaius, to whom he wrote his third epistle, having shown kindness to some Christian missionaries, St. John thus expressed his approbation, as an inspired apostle of Christ. "*Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow helpers to the truth.*" 3 John 5—8. From this passage it appears, 1st, that the Christian missionaries in that day preached to the heathen without receiving support from them; 2ndly, that their Christian brethren aided them in that work; 3rdly, that it was agreeable to the will of God, and the duty of those other Christians, to give them this support; and consequently, that it is the duty of those who cannot preach to the heathen to aid those who can.

These remarks seem sufficient to show what we are called to do. The sacrifice which has been made for sinners, the ruin to which they are exposed, the blessings which accompany the reception of the Gospel, the missionary zeal of the first Christians, the command of Christ, the explicit language of prophecy, and the practice of the early church, show plainly that if we do not support christian missions, we are living in the neglect of an obvious

and important duty. Accordingly, Christians of almost every denomination, and those, even, who have nothing of Christianity but the name, have recognized this undeniable duty. Dwarfed, scrubby thorns will live under an arctic sky, and the icy regions of Unitarianism have put forth a few fruitless missionary efforts, to afford a signal testimony, wrung from the reluctant and the cold, to the obligation which rests upon all who call themselves Christians, to make known the gospel of Christ.

As the friends of rationalism, on the one hand, have had their missionaries, the staunch advocates of superstition, the slaves of ecclesiastical despotism, have also furnished theirs. Indeed, Roman Catholic missionaries have been neither few nor cold-hearted. When the disciples of Loyola, in Europe, were seizing the direction of every seminary, and intriguing in every court, the more ardent and sincere of their confraternity, were carrying the dogmas of their church, their crucifixes and their vestments, their bells and their candles, to the furthest extremity of the old and new worlds. They erected an empire in Paraguay; established themselves in India; and found their way to Peking itself. Nor were their rivals in the church less active. If some of the followers of St. Dominic were burning men in Spain for being Christians in reality, others were ready to die, rather than renounce the Christian name in China and Japan.

To turn to men of very different principles. The Society of Friends, though they recognize no other

call to missionary exertion than the impulse on the minds of individuals, have also had their missionaries. On the other hand, men of sounder creeds have, as we might expect, been more zealous and more successful. The Moravian brethren led the way, and, though sometimes disappointed in their hopes, have more often been eminently blessed. After them the great denominations of Protestantism, the Episcopalians, Presbyterians, Independents, Baptists, and Methodists, have all entered on the work zealously. The Presbyterians of Scotland, France, Holland, Switzerland, Germany, and the United States; the Episcopalians, Independents, Baptists, and Methodists of England and America, are all co-operating in the same work. What church of Christ denies the duty? What great body of Christians does not, in some measure, fulfil it?

If, therefore, any one who bears the christian name, can find it in his heart to despise these missionary efforts, or to deny that we are called to make them, his views and practice, supported as they are by the indolent, the thoughtless, the selfish, and the profane, are opposed to the views and practice of the great body of the disciples of Christ. He sets up his heartless scepticism against the universal conviction of the church of God. All who are animated by gratitude to the Redeemer, and by compassion towards sinners, are compelled, by the sacrifice of Christ, by the value of salvation, by the practice of the early Christians, by the lan-

guage of prophecy, and by the express command of God, to engage in this work: and he who, rejecting these considerations, and dissenting from the universal practice of real Christians, will do nothing to promote it, too plainly shows that he knows little of the Gospel, and may well fear that he has no part in its promises. Not to aid, if we have the power, in sending forth missionaries, is to live in violation of Christ's express injunctions. He has loved us, and given himself for us; he is Lord, both of the dead and the living; his will is the law of the church; his pleasure ought to be our happiness; and if we disregard his authority, and despise his command, we are no Christians. Whatever, therefore, others may think, those who engage in this work need not falter. They go with his sanction; they act under his orders: *The eternal God is their refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before them; and shall say, Destroy them.* They are now in the path of duty, and they will ultimately reap their reward.

CHAPTER II.

WHETHER MISSIONARY EXERTIONS ARE NEEDFUL.

“For as many as have sinned without law, shall also perish without law.”—Rom. ii. 12.

THE various proofs already adduced, to show that it is our duty to preach the Gospel to the heathen, should of themselves make us enter heartily on that work. The church of God should furnish the world with missionaries, because it is the express will of Christ that they should: but we have a further inducement in our knowledge of the world's condition. Were there no apparent need, the command would oblige us to exertion; but the truth is, that the need is as urgent as the command is clear. Indolent and selfish persons are not, indeed, without plausible reasons for inaction; for when did selfishness ever lack arguments in its own defence? We are, therefore, sometimes told, that there is little difference between a virtuous heathen and the greater number of Christians; that many heathens have very amiable dispositions, manifest much devotion to what they think religion,

make great sacrifices to duty, worship God according to the light which they possess; and that they will not be condemned for rejecting that which they never knew. Now it is to be feared that such instances of heathen virtue, if they exist at all, are so rare, as to afford us no hope for the mass. Repeatedly has the writer asked persons who had lived long in heathen lands, and keenly observed their moral peculiarities, how many truly conscientious heathens they had found; and almost uniformly they answered, none. Devotees may be found, and persons with much kindness of heart, but they never knew any who seemed to act with a constant regard to what they believed to be right, when passion or interest prompted them to do what they knew to be wrong. Those rare cases, if they exist, make no change in the prospects of others. Even theirs would be dark in the extreme; but leaving them out of view, as forming a class too small to be noticed in an enquiry of this kind, let us ask what is the condition of the mass?

I. STATEMENTS OF SCRIPTURE RESPECTING THE CONDITION OF THE HEATHEN.

If those spiritual and eternal blessings, which have been purchased for believers by the death of Christ, could be communicated to those who do not know him, we should still, for various reasons, be anxious to leave none unacquainted with his history. But these blessings are every where, in

the Scriptures, limited to faith. “*God so loved the world, that he gave his only begotten Son, THAT WHOSOEVER BELIEVETH in him should not perish.*” “*Go ye into all the world, and preach the Gospel to every creature. HE THAT BELIEVETH, and is baptized, shall be saved.*” “*Ye are all the children of God BY FAITH.*” “*By grace are ye saved THROUGH FAITH.*” What reason have we, therefore, in the absence of all information to that effect, to suppose that they can be communicated to any others than those who believe? The silence of the Scriptures would alone be very ominous: for since all men deserve to perish, or Christ’s death would have been superfluous, what reason have we, in the absence of any promise, to suppose that they will not suffer what they deserve? Undoubtedly, they who have not heard the Gospel, will not be condemned for rejecting it; but what is there to enable us to believe, that they are not in the condition in which they would have been, had Christ not come? If, without Christ, all men would have perished, and God has only declared that those who believe in him shall be saved, what reason is there for hope, that those shall be saved who do not know him? To increase our fear for them, the Bible expressly connects salvation with the knowledge of Christ. “*This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*” How can the knowledge of Christ be life eternal, if men can be equally saved without that knowledge? Men are to be

saved by knowing Christ; then it seems too plain that, without knowing him, they cannot be saved. And this awful truth is too much confirmed, by almost all the expressions of Scripture, referring to the state of the heathen. Every passage on the subject, like the signal-gun of the vessel foundering at sea, breaks in on our selfish slumbers, and awakening us to the howl of the midnight storm, bids us put out among the breakers to save the perishing crew. Let who will sleep, we must wake. What, though the heathen nations have not rejected the Gospel, they have violated the law written on their hearts. The Word of God says of them, “*all have sinned*,”¹ and “*the wages of sin is death*.”² Doubtless there will be the most discriminating justice in the decisions of the last day; and he who knew not his Lord’s will shall be beaten with fewer stripes than they, who have disregarded the commands with which they were familiar;³ but he will not therefore escape. All “*being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart*,”⁴ “*alienated, and enemies in their minds by wicked works*,”⁵ under “*the power of Satan*,”⁶ with “*a carnal mind, which is enmity against God*,”⁷ and “*dead in trespasses and sins*,”⁸ are therefore “*children of wrath*,” and “*strangers from the covenants of promise*,

¹ Rom. iii. 23.² Rom. vi. 23.³ Luke xii. 47, 48.⁴ Eph. iv. 18.⁵ Col. i. 21.⁶ Acts xxvi. 18.⁷ Rom. viii. 7.⁸ Eph. ii. 1.

*having no hope, and without God in the world,"*¹ The Scriptures, therefore, give no hope of their being saved without the knowledge of Christ. And they can only know him by Christian missionaries. When the Jews were unwilling that salvation should be preached to the Gentiles, it was thus that St. Paul justified the evangelists of his day. "*Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?*"² If Christian teachers go they may be saved; but if we refuse to send them, they must remain in ignorance, and perish.

II. ACTUAL CONDITION OF HEATHEN NATIONS.

While the language of Scripture shows that there is so little hope for the mass of the heathen, an examination of their actual condition leads us to the same conclusion.

Since salvation is given through Christ alone, and since, with a view to glorify him, believers are justified by faith without works, there is little reason, in the absence of any assertion of Scripture, to suppose that salvation can also be given in a way which does not glorify him; or to believe

¹ Eph. ii. 12.

² Rom. x. 13—15.

that God would make the knowledge of Christ, trust in him, and love towards him, in a degree superfluous, by saving those who neither know, nor trust in, nor love him : but the need of an atonement is not the only obstacle to a sinner's salvation.

Since our Lord has said, "*Blessed are the pure in heart, for they shall see God,*" and the Apostle has added, "*Without holiness no man shall see the Lord,*" it is clear that personal holiness is a necessary qualification, for heaven ; but is there the least evidence that the heathen possess it ?

It would be impossible to introduce into this Essay, half the information furnished us by recent travellers, respecting the moral condition of the various heathen nations, with which we are well acquainted. But if we can show the condition of several of these nations, who are either superior to the rest, or not inferior to them, we may thence infer the condition of the remainder.

1. *New Zealand*.—Among the nations entirely uncivilised, the New Zealanders hold a distinguished place. They have intelligence, affection, strength, and beauty ; they are cheerful and ingenious, neat in the cultivation of their gardens, not nearly so indolent as the inhabitants of lower latitudes, and evince as much courage as almost any savages with whom we are acquainted ; yet, alas ! every European who has lived among them, concurs with Mr. Butter, one of the Missionaries of the Church Missionary Society, in representing

them as "a proud, savage, obstinate, and cruel race of cannibals."¹

What better could be reasonably expected? Their nature is, like our own, corrupt; and their religion, unlike ours, tends only to complete their debasement. Mawé, the king of heaven, one of their deified heroes, is represented to have revelled on human flesh, and at length to have been murdered by his wife because of his infidelity. The other gods (na Atua,) are said by them to be equally vicious.² When a thief was asked by Mr. Polack, whether their deities would not punish theft, he answered, "O no; on earth they were accustomed to do the same, and parents delight in children following their example."³ While their inferior deities are supposed to delight in thieving, the Great Spirit is believed to be implacable, and

¹ Evidence of D. Coates, Esq. before a Committee of the House of Lords, 185.

² Polack's *New Zealand*, i. 356—358. Much of the information given of the state of the people is taken from "New Zealand," a work by J. S. Polack, Esq., Member of the Colonial Society of London. Mr. Polack lived on the island from 1831 to 1837, and can have no wish to traduce the natives. He is evidently a good-natured man, and so far from having an enmity towards the natives, lived with them on very friendly terms; nor can he feel any undue partiality for the missionaries. Since he dealt in spirits, they denounced the use of them; he was of the Jewish persuasion, they uncompromising Christians; and though he was on friendly terms with several of them, he appears never to have joined in their worship.

³ Polack, ii. 94.

the origin of all evil.¹ “Of the one true and living God they have not the most distant idea, but of imaginary deities they have numbers; birds, reptiles, and fishes are included in the number. Their principal deities are the souls of their departed relatives, of whom they feel the most superstitious dread. To these they always pray before they go to war, and entreat them to impart their anger to them to enable them to fight and conquer their enemies. . . . When any are afflicted among them, they say the Atua (God) has got within, and is eating them; and in this way, according to their view, all their afflictions and death are brought about.”²

Their moral character answers to these ideas of the superior beings whom they adore. They lie and steal without scruple or shame; they are grossly profligate; they are devoted to drinking; they perpetually calumniate each other, are furious in their quarrels, and merciless in their revenge.

On all these points the evidence is abundant and unequivocal. Unnumbered instances are given by those who have written on the subject. Here I can only quote a few expressions.

“The principal chiefs of the lands, it is well

¹ Polack, ii, 225.

² Testimony of Mr. Turner, Wesleyan Missionary, cited by Mr. Beecham, in the evidence on New Zealand, taken before a Committee of the House of Lords, ordered to be printed, April 3, 1838, 212.

known, are unworthy of being trusted on their most solemn affirmation, and once excited, they will not scruple to slander their dearest and nearest relatives by tales of wild inventions—the effects of bitter hatred and passion.”¹ “They (the slaves) are not less given to the abominable art of lying than the chiefs.”² If a slave steal from a chief he is doomed to death, they, therefore, know well that it is criminal. Still theft is nearly universal; they will cheat in their transactions with Europeans; they plunder the stores of settlers. Many instances of theft are mentioned by Mr. Polack, and he adds, “instances may be multiplied ad infinitum.” They pilfered from the missionaries; the house of the British Resident has been attacked for plunder, and ships have been constantly plundered.³ This propensity of theirs to steal proved nearly fatal to the travellers, Bennet and Tyerman, who visited Wangaroa Bay, in July, 1824. The appearance of the natives who came on board was filthy, and their manners were disgusting. They soon began to pilfer. One thing was taken after another, and when the captain began to clear the deck of the intruders, the women and children leaped overboard into their canoes, the men were stripped for action, and in a few minutes the ship was in their possession. One chief, with his slaves, stood round the captain,

¹ Polack, ii. 146.

² Ibid. ii. 211.

³ Polack, i. 219, 379; ii. 50, 70, 87, &c., 97, 99, 221.

with their spears ready to be plunged into his breast. A stout slave, belonging to a second chief, had pinioned Mr. Bennet, while another slave brandished an axe over his head. A third chief had taken Mr. Tyerman into his custody, and his slaves, with cannibal eagerness, were handling his arms, his sides, and his legs. For two hours they continued to rage and threaten, when a boat from Wangaroa, with a Wesleyan Missionary, and a principal chief in it, coming in sight, mitigated their ferocity; and at length the chief coming on board, induced them, by his authority, to relinquish their prey.¹

Their songs and conversations are vile, and the most abandoned women are not disgraced in general estimation by their profligacy.² They are exceedingly given to intoxicating liquors.³ “The chiefs invariably calumniate each other, sickening with envy and rancour on any praise being awarded to their equals. To place the slightest reliance on the observations they make against each other would be idle; for, with the exception of the speaker and his company, they stigmatize each of their acquaintance, as the most wicked and profligate rascals under heaven, without a particle of common decency, faith, courage, or honour, to apologize for their general bad conduct.”⁴ “They

¹ Voyages and Travels by Bennet and Tyerman, ii. 129, &c.

² Ibid. i. 188, 371, 372.

³ Evidence of Mr. Polack before the Lords, 89.

⁴ Polack, ii. 767.

are clamorous and quarrelsome." "Public and private contentions are very frequent."¹ And when a wrong is to be avenged, they care not by what treachery they effect their purpose.² "To record the various murders committed by these people against each other," says Mr. Polack, "would alone fill a volume."³ "Slanders, wrongs, insults, murders, superstition, the love of plunder, and other causes, lead to perpetual wars; and the cruelty and cannibalism which attend them, pass all description and belief. When an enemy is conquered, numbers of the dead and dying are devoured; prisoners are tortured to death; they revile and insult the dead bodies as though they were alive; they eat the flesh of the living prisoner, and they will sometimes drink the warm blood as it flows from his living veins; nay, with a brutality still more hardened, they will steal into the villages, in which their enemies have left their defenceless women and children, and after an indiscriminate massacre, proceed to feast upon the mangled bodies."⁴ As late as 1836, in a war between the southern tribes, there were fearful scenes. The missionary, Knight, when coming to the field where a battle had been fought, saw bodies preparing for the oven, and bleeding limbs were thrust into his face.⁵ Mr. Brown saw two long lines of ovens, where sixty

¹ Polack, ii. 56.

² Ibid. i. 205; ii. 10, 11, 44.

³ Ibid. ii. 8.

⁴ Ibid. ii. 47, 56, 300, 317, 318.

⁵ Evidence on New Zealand before the House of Lords, 204.

bodies were cooked after a battle, while a lock of hair and a potatoe, fixed on two poles, showed that part of the horrid feast which had been consecrated to the Devil.¹

Thus cruel to one another, they were not more tender than other heathens to their women and slaves. Polygamy here, as wherever practised, leads to much discord; different wives striving by the most malicious falsehoods, to undermine each other in the affections of the husband.² Though many of the women are pleasing, cheerful, patient, and of strong affections, yet are they subject to cruel treatment. The husband has power over the life of his wife, except as far as restrained by the fear of her relations,³ and if he dies she is plundered of all her goods.⁴ One young mother, when reproved by Mr. Polack for the murder of her infant, said, that it would only have lived to be ill-treated, and she wished her mother had done the same to her.⁵ Many infants are drowned, strangled, or otherwise suffocated by their mothers, so that of all the women, having several children, with whom Mr. Polack was acquainted, one fourth, he fully believed, had committed this crime, and those whom he charged with it, only burst out into a laugh.⁶

¹ Evidence on New Zealand before the House of Lords, 204, 205.

² Polack, i. 376, 377, 381.

³ Ibid. ii. 55.

⁴ Ibid. ii. 58.

⁵ Ibid. i. 381.

⁶ Ibid. i. 380—382.

But, of all classes, the slaves, whose numbers are continually recruited by the addition of all the women and children taken in war, suffer the most severely.¹ Slavery which, wherever it exists, debases both the master and the bondsman, which made the Turk a tyrant, and the Greek a rogue, which gave to many a West Indian overseer the ferocity of the tiger, and to many a West Indian slave the dullness of the ox, and which is still the source of crime and misery in Asia Africa and America, leads in New Zealand to acts of unusual brutality. At Kororarika, a slave girl having committed some trifling fault, the mistress dragged her by her hair, called for a hatchet, and said she should be devoured, but was quieted by the interference of Mr. Polack.² On the 19th of January, 1824, at Wangaroa, a young slave, for speaking of some fault of her master, was cut on the cheek and back, and her thumb nearly cut off.³ Should a slave try to escape, any one may kill him.⁴ In the south of the island, if one slave steals from another and they quarrel, both are often put to death.⁵ Very slight offences lead to the murder of slaves. At Wakarápá, near the mouth of the Hokianga, when Anscow, an European trader, was lodging for a night in the house of a chief, a slave girl entered, about 15 years old, who had absented herself two

¹ Polack, ii. 61, 105.

² Ibid. ii. 104.

³ Beecham's Evidence before the House of Lords, 211.

⁴ Polack, ii. 107.

⁵ Ibid. ii. 96.

days without leave. Immediately the mistress ordered a ruffian to kill her: and one blow of his tomahawk on the forehead having laid her dead, a large party feasted that evening on the body, and the head was given to the children for a plaything!¹ When Mr. Earle landed on the coast, almost the first thing which he saw was the roasted body of a slave boy; who had been just killed, because, his attention having been attracted by the ship in full sail, he had suffered the pigs to enter his master's garden. On the opposite coast, near Kororarika, he saw the roasted body of a young slave girl, who had been shot by her master for running away.² In June, 1831, when Mr. Polack lived near the Hokianga, Ta'woa, a chief, on going out to shoot, ordered a slave to have food ready at his return; on entering the house and finding the food not ready, he killed her with a blow of his tomahawk, and then invited his friends to the feast.³

After battle these murders are multiplied. When Tarria, a chief of the Bay of Islands, landed at Tepuna, after a successful expedition to the south, three slaves were killed for his dinner; Mr. Butler, of the Church Missionary Society, on his knees, besought him to spare the rest. Tarria consented, but immediately retired to a village inland, where three more were killed, and thus forty were successively sacrificed to satisfy his remorseless appetite.⁴ In

¹ Polack, ii. 5, 6.

² Earle's Residence in New Zealand.

³ Polack, ii. 4.

⁴ Ibid. ii. 107, 108.

1831, during a war between the natives of Waikato and those of Taranaki, the latter tribe lost thirteen chiefs: and on the grave of each, ten slaves were murdered to wait on their masters in the next world.¹ But among the enemy there was worse cruelty. One man ordered a young female slave to heat a large oven, as he intended to make a feast for his friends: when it was heated, he ordered her to throw herself in; and though she clasped his knees, and with frantic grief besought his pity, the relentless savage, so far from reversing his order, seized her with his own hands, tied her hands and legs, and threw her in alive.²

To perpetuate these horrors, children are trained to be, if possible, worse than their fathers. Those who escape being murdered in infancy, are afterwards treated by their parents with great kindness.³ When eight days old, the child is baptized by a priest, a name is given to it, the priest mumbles a prayer, that the child may become cruel, brave, warlike, an adulterer, a murderer, a liar, and a thief; and small stones are then thrust down his throat, to make his heart grow hard.⁴ From this time they are scarcely ever controlled.⁵ When Mr. Turner, of the Wesleyan Mission, asked the chief, Tabooa, why he did not correct his son, he answered, that his son would hang himself if he did.⁶ Such instances have not

¹ Polack, ii. 319.² *Ib.* ii. 320.³ *Ib.* i. 374.⁴ Yates' New Zealand, 83, 84.⁵ Polack, i. 374.⁶ Evid. of Mr. Beecham, 211.

unfrequently occurred. Thus neglected, they manifest an obstinacy which exceeds belief,¹ indulge in all wickedness, and are apt scholars, when initiated by their parents into all the horrors of adult depravity. In the south, Mr. Wade saw a child amusing himself with the severed hand of a slaughtered chief;² and the children of a family near the Hokianga, were seen, by Anscow, to roll among each other, like a ball, the head of a murdered slave.³

Thus profligacy, drunkenness, war, and slavery, with total ignorance of medicine, are continually sweeping multitudes to an untimely grave, while they keep the remainder in the lowest state of barbarism. Where no property is secure from the incursions of remorseless ruffians, and where war is the only way to renown and wealth, how can the arts of peace flourish? Accordingly, little land is cultivated; their huts, into which they creep through a small hole at one end, are little better than the hog-sties of England; they have neither furniture, bedding, nor cooking utensils; they never scarcely wash; and their filthy mats swarm with vermin.⁴ Thus, miserably degraded, they drag on a precarious existence, with none of the comforts of civilized life, and no Christian hope. Their beautiful island, not much less than England, with lofty mountains, a rich soil, transparent streams, and

¹ Polack, i. 377, 378.

² Evid. of Mr. Coates, 205.

³ Polack, ii. 6.

⁴ Evid. of Mr. Coates, 185. Evid. of Mr. Beecham, 212.

magnificent timber, its seas abounding in fish, its harbours and geographical position well fitted for commerce, instead of maintaining millions of industrious inhabitants, has not 150,000;¹ and these are depraved and wretched.

2. *Tahiti*.—The inhabitants of Tahiti, and the neighbouring islands, when first the Gospel was preached to them, were no less depraved than the New Zealanders. Pomare, the father of the king, was guilty of various murders. On one occasion, he murdered, in cold blood, two hundred defenceless persons, numbers of whom were women and children; and after hearing the Gospel for several years, died a devoted idolater.² Idia, his wife, besides other murders, destroyed at least three of her own children; and died also with fixed opposition to the Gospel.³ Pomare the Second made war upon his father, consented to the murder of his ally without any provocation, offered up his unoffending servant as a sacrifice, remorselessly massacred many of his subjects,⁴ and was covetous, drunken, and treacherous.⁵ Nor were his subjects, in general, much more distinguished for their virtues. Women were despised and ill-treated; there was little conjugal fidelity; nearly two-thirds of the infants were murdered; and mothers

¹ Coates' Evidence, 180. This is exclusive of the southern island, which is colder, and more thinly peopled.

² Ellis' Polynesian Researches, i. 81, 114, 125.

³ Ib. i. 81, 129.

⁴ Ib. i. 80, 81, 111, 128, 133.

⁵ Ib. passim.

not only committed that crime without shame or remorse, but would freely declare their inclination to commit it, and would speak of its accomplishment with brutal insensibility.¹ Of course, where there was no principle whatever to restrain their passions, they were utterly vicious.² The chiefs, who could afford it, drank an intoxicating liquor, called Ava, till it covered them with loathsome sores; and when Europeans imported spirits, drunkenness, with all the demoralization crime and misery which follow in its train, became almost universal.³ Though they regarded theft as a crime,⁴ they were very generally thieves;⁵ and sometimes chiefs would employ their servants to steal for them.⁶ Their wars were frequent; and, though excited by trivial causes, were sanguinary and ferocious. The victors murdered their prisoners, stamped on their bodies, reviled them though dead, and tore them to pieces. Then they plundered their property, burned their houses, and laid waste their plantations.⁷ “Invention itself was tortured to find out new or varied modes of inflicting suffering; and the total extermination of their enemies, with the desolation of a country, was often the avowed object of the war. This design, horrid as it is, has been literally accomplished: every inhabitant of an island, excepting the few

¹ Ellis, i. 82, 332—334.

² Ib. i. 132; ii. 67, 359, 379.

³ Ib. ii. 34.

⁴ Ib. ii. 370, 371.

⁵ Ib. ii. 326.

⁶ Ib. ii. 371.

⁷ Ib. i. 109—116, 133, 138, 241; ii. 493, 507.

that may have escaped by flight in their canoes, has been slaughtered; the bread-fruit trees have been cut down, and left to rot; the cocoa-nut trees have been killed by cutting off their tops or crown, and leaving the stems in desolate leafless ranks, as if they had been shivered by the lightning.”¹ “When the murder and destruction of actual conflict terminated, and the vanquished sought security in flight, or in the natural strong-holds of the mountains, some of their conquerors pursued them to their hiding-places; while others repaired to the villages, and destroyed the wives, children, infirm and afflicted relatives, of those who had fled before them in the field. These defenceless wretches seldom made much resistance to the lawless and merciless barbarians, whose conduct betrayed a cowardly delight in torturing their helpless victims. Plunder and revenge were the principal objects in these expeditions. Every thing valuable they destroyed, or bore away, while the miserable objects of their vengeance were deliberately murdered. No age or sex was spared. The infant that unconsciously smiled in its mother’s arms, and the venerable grey-haired father or mother, experienced unbridled and horrid barbarity. The aged were at once despatched, though embowelling and every horrid torture was practised. The females experienced brutality and murder, and the tenderest infants were, perhaps, transfixed to the mother’s

¹ Ellis, ii. 494.

heart by a ruthless weapon, caught up by ruffian hands, and dashed against the rocks or the trees, or wantonly thrown up in the air, and caught on the point of the warrior's spear, where it writhed in agony, and died. A spear was sometimes thrust through the infant's head from ear to ear, a line passed through the aperture, and, when the horrid carnage has been over, and the kindling brand has been applied to the dwellings, while the flames have crackled, the dense columns of smoke ascended, and the ashes mingled with the blood from the victims, the cruel warriors have retired with fiendish exultation, some bearing the spoils of plunder, some having two or three infants hanging on the spear they bore across their shoulders, and others dragging along the sand those that were strung together by a line through their heads, or a cord round their necks."¹ These horrible practices were not in defiance of the maxims of their religion, but quite in accordance with them. The most sacred class in the community, the Areois, consecrated to the gods, were also the most corrupt. Two of their chief idols were Oro, the god of war, and Hiro, the god of thieves. The latter was invoked to aid them when engaged in stealing, and the former was propitiated with human sacrifices, when they entered on their expeditions of plunder and revenge.²

¹ Ellis, ii. 503, 504.

² Ib. i. 108, 110, 120, 128, 497; ii. 195, 326, 371.

It is a mockery of human misery, and insulting to a holy God, to suppose that such persons can be admitted to his favour: and to argue that the Gospel is unnecessary for the heathen, because they may be saved without it.

3. *Hindoos*.—But let us next examine the condition of those heathen nations which have a degree of civilization. For this purpose, we may properly select the Hindoos, because they form so large a portion of the heathen world, because they are our fellow-subjects, because extensive missions are now established among them, because we are well acquainted with their state, and because they present no unfavourable specimen of heathenism. More civilized than many other heathen nations, they are not more corrupted; nor could the Malays or the Birmans, the Cingalese or the people of Madagascar, be compared with them to their disadvantage. Now what prospect have they for eternity? Good principles are to be found, indeed, in their Shasters; in their manners they are generally mild, they have an attractive courtesy, some of them display intelligence, and some have strong parental affection: but all this is combined in them with odious superstition, with detestable selfishness, and with almost universal profligacy.

In vain should we look among their two hundred millions, for any love towards the Supreme Being, any enlightened views of duty, any tenderness of conscience, any hatred of impurity, any justice truth and benevolence. Nor can we expect it; for

all those things which usually tend to elevate and purify a Christian nation, only serve to mark their debasement, and to confirm their wickedness. Their gods, their sacred books, their priests, their worship, their religious customs, and even their expectations respecting a future state, all tend to vitiate and destroy them. The deities, who are the objects of their adoration, the sources of their hope and faith, supposed to be the witnesses of their conduct, and the arbiters of their fate, in whose honour innumerable fanes are erected, to whom are ascribed astonishing miracles, who have been adored by unnumbered generations, and who are praised by countless millions, are monsters of iniquity, models of misconduct, personifications of vice, whose characters are as detestable as their images are hideous.

Brahma, the supposed creator, is a drunkard, a liar, a thief, and otherwise scandalously vicious, lost one of his five heads in a quarrel with Shiva, and was cursed by the other gods.¹ Vishnoo, the preserver, has two wives,² who are constantly quarrelling.³ Shiva, the destroyer, is represented with eyes inflamed from smoking intoxicating herbs,⁴ and quarrelling with his wife Doorga,⁵ because of his revels.⁶ India, the king of heaven, with a vast

¹ Ward's View of the Hindoos. London, 1822; iii. 24, 26.
Mill's History of India. Third Edition; i. 313.

² Ward, iii. 9.

³ Ib. i. 133. Introduction.

⁴ Ib. iii. 11, 12.

⁵ Ib. i. 79. Introduction.

⁶ Ib. iii. 24.

harem,¹ was infamous for profligacy.² Yama, the judge of the dead, in a passion, kicked his mother, and was cursed by her, by which he got a swelled leg, which the worms are constantly devouring.³ Ugnee, the god of fire, and Soorya, are also declared to be vicious.⁴ Soorya had his teeth knocked out by a giant.⁵ Pavana, the god of the winds, Varoona, the god of the waters, and Vrihaspatee, the spiritual guide of the gods, are all vicious.⁶ Krishna, who is, according to Sir William Jones, "the darling god of the Indian women," whom a great proportion of Hindoos of Bengal worship with enthusiasm,⁷ has eight wives and a mistress, is a murderer, liar, and thief;⁸ and his thefts, wars, and adulteries are so numerous, that his whole history seems to be one uninterrupted series of crimes.⁹

Juggernaut is thought to be pleased with the licentious songs of his worshippers, and the agony of wretches crushed under the wheels of his car; Doorga quarrels with her husband Shiva, and is worshipped with obscene rites;¹⁰ and Kalee, another form of Doorga, wears two dead bodies for ear-rings, with a necklace of skulls, her hair is dishevelled, her

¹ Ward, iii. 143.

² Ib. i. 80. Introduction.

³ Ib. i. 133. Introduction.

⁴ Ib. i. 133. Introduction. Ib. iii. 35.

⁵ Ib. iii. 35.

⁶ Ib. iii. 48, 49, 68.

⁷ Ib. i. 90. Introduction. Ib. iii. 149. Mill, i. 308.

⁸ Ib. iii. 154.

⁹ Ib. i. 133. Introduction.

¹⁰ Ib. i. 87. Introduction. Ib. iii. 83.

protruding tongue hangs down to her chin, severed hands form her girdle, her eye-brows are bloody, her eyes red, blood is flowing down her breast, and her whole aspect is that of a drunken fury: the blood of a man pleases her for a thousand years, and the sacrifice of three men for a hundred thousand years; she is also pleased when her worshippers offer her some of their own blood, or pieces of their own flesh, or swing by hooks fastened into the muscles of their backs in her honour; and she is the protectress of thieves, who intreat her to aid them in their villainy.¹ Such is the character of the principal Hindoo deities, nor among the three hundred and thirty millions whom they adore, is there one represented as virtuous.²

These characters and crimes of their gods, are detailed in their Vidas, Puranas, and other Shasters, in which they look in vain for any valuable instruction, or any incentive to virtue.³ “Even those inquirers who have been least aware of the grossness of the Hindu religion, have seen that wretched ceremonies constituted almost the whole of its practical part. The precepts, which are lavished upon its ceremonies, bury in their exorbitant mass the pittance bestowed upon all other duties taken together. On all occasions

¹ Ward, i. 88. Introduction. Ib. iii. 108, 112.

² Ib. i. 76, 97. Introduction. They have 33 crore; a crore is 100 lacs, and a lac is 100,000. Mill, i. 285.

³ Ibid. i. 101. Introduction. Mill, i. 298.

ceremonies meet the attention as the pre-eminent duties of the Hindu. The holiest man is always he, by whom the ceremonies of his religion are most strictly performed. Never among any other people did the ceremonial part of religion prevail over the moral to a greater, probably to an equal extent. Of the many rules of conduct prescribed to the householder, almost the whole concern religious observances. Beside the general strain of the holy text, many positive declarations ascribe infinite superiority to rites and ceremonies above morality.”¹ “In translating,” says Mr. Ward, “some parts of the Hindoo writings with a learned bramhin who assisted the author, this bramhin was himself almost covered with shame: he hesitated, faltered, and while giving the meaning of various passages of his own Shastrus, was thrown into great agitation. Multitudes of fables and scenes are found in the most chaste of the Hindoo writings, belonging to the histories of their gods and ancient sages, that are disgusting beyond all utterance.”² Of course the worship of these demons of the imagination must be like themselves, cruel and licentious, for such only can be pleasing to them.

At the public festivals in honour of their gods, the histories of their quarrels and crimes are recited, by which their vices are held up to the imi-

¹ Mill, i. 342, 343.

² Ward, i. 37, 38. Preface.

tation of the whole community.¹ Thus inspired, the worshippers emulate their prodigious wickedness; each temple has its abandoned women; Obscene figures are painted on the walls; obscene songs are sung in honour of the idol; and the songs and dances in their public worship would be esteemed disgraceful by the worst bacchanals in Europe.² “Thus, that which to the Hindoo should be divine worship, is the great source of impiety and corruption of manners: and, instead of returning from his temple, or from religious services, improved in knowledge, grieved for his moral deficiencies, and anxious to cultivate a greater regard to the interests of morality and religion, his passions are inflamed, and his mind polluted to such a degree, that he carries the pernicious lessons of the temple, or the festival, into all the walks of private life. His very religion becomes his greatest bane, and where he should have drank of the water of life, he swallows the poison that infallibly destroys him.”³ Nor is Hindoo worship less cruel than it is impure. The Hindoo saint, who would attain to the highest merit, is to repair to a forest, leaving all his property, and breaking loose from all worldly ties; there he is to suffer his hair and nails to grow unchecked, and then attend to the following directions: “Let him slide backwards and forwards on

¹ Ward, i. 101. Introduction. ² Ibid. i. 38. Preface.

³ Ibid. i. 105. Introduction.

the ground ; or let him stand a whole day on tip-toe ; or let him continue in motion rising and sitting alternately ; but at sunrise, at noon, and at sunset, let him go to the waters, and bathe. In the hot season let him sit exposed to five fires, four blazing around him, with the sun above ; in the rains let him stand uncovered, without even a mantle, where the clouds pour the heaviest showers ; in the cold season, let him wear humid vesture ; and enduring harsher and harsher mortifications, let him dry up his bodily frame. Let him live without external fire, without a mansion, wholly silent ; feeding on roots and fruit, sleeping on the bare earth, dwelling at the roots of trees."

"In conformity with these rules, some Fakirs keep their hands closed, till they are pierced through by the growth of the nails. Others hold them above their heads, till the power of the arms is extinguished. They make vows to remain in the standing posture for years. Three men were seen by Fryer, whose vow extended to sixteen years. One of them had completed his dreadful penance ; of the rest, one had passed five years in torment, the other three. Their legs were prodigiously swelled, and deeply ulcerated, and became at last too weak to support their bodies ; when they leaned on a pillow suspended from a tree. Others, turning their heads to gaze at the heaven over their shoulder, remain fixed in that posture, till

¹ Mill, i. 351, 352.

the head can no longer be restored to its natural position, and no aliment, except in the liquid state, can pass down their throats."

"The ceremony, commanded by Menu, 'of sitting in the hot season between four fires,' cannot be conceived without horror. A Yogee, or penitent, actually seen by Fryer, had resolved to undergo this penance for forty days, at a public festival, where an immense concourse of spectators were assembled. Early on the morning, after having seated himself on a quadrangular stage, he fell prostrate, and continued fervent in his devotions, till the sun began to have considerable power. He then rose, and stood on one leg, gazing stedfastly at the sun, while fires, each large enough, says the traveller, to roast an ox, were kindled at the four corners of the stage, the penitent counting his beads, and occasionally, with his pot of incense, throwing combustible materials into the fire to increase the flames. He next bowed himself down in the centre of the four fires, keeping his eyes still fixed upon the sun. Afterwards, placing himself upright on his head, with his feet elevated in the air, he stood for the extraordinary space of three hours, in that inverted position; he then seated himself with his legs across, and thus remained, sustaining the raging heat of the sun and of the fires till the end of the day. Other penitents bury themselves up to the neck in the ground, or even wholly below it, leaving only a little hole through which they may breathe. They

tear themselves with whips; they repose on beds of iron spikes; they chain themselves for life to the foot of a tree: the wild imagination of the race appears, in short, to have been racked to devise a sufficient variety of fantastic modes of tormenting themselves. The extent to which they carry the penance of fasting is almost incredible. They fix their eyes on the blazing sun till the power of vision is extinguished.”¹

Till the British Government interfered, numbers of widows, some of them still children, were burnt with the bodies of their husbands. In 1803, four hundred and thirty-eight were burnt within thirty miles of Calcutta. In 1818, according to an official statement, eight hundred were thus burned or buried in the Presidency of Bengal, and Mr. Ward calculated that not much fewer than three thousand were annually murdered.²

“The people in some parts of India, particularly the inhabitants of Orissa, and of the eastern parts of Bengal, frequently offer their children to the goddess Gunga. On a particular day, appointed for bathing in any holy part of the river, they take the child with them, and offer it to the goddess: the child is encouraged to go farther and farther into the water till it is carried away by the stream, or is pushed off by its inhuman parents.”³

In the northern districts of Bengal, “if an infant

¹ Mill, i. 352—354.

² Ward, iii. 329, 343.

³ Ibid. iii. 338.

refuse the mother's breast, and decline in health, it is said to be under the influence of some malignant spirit. Such a child is sometimes put into a basket, and hung up in a tree, where this evil spirit is supposed to reside. It is generally destroyed by ants or birds of prey."¹

Encouraged by various expressions in the Shasters, which make suicide meritorious in a Shoodra, many drown themselves in the Ganges; some willingly resigning themselves to their fate, others being pushed in by their relations, and some being urged on by Brahmins.² Occasionally sick persons

¹ Ward iii. 339. "The late Mr. Thomas, a missionary, once saved and restored to its mother, an infant which had fallen out of a basket, at Bholahat, near Malda, at the moment a jackal was running away with it. As this gentleman and Mr. Carey were afterwards passing under the same tree, they found a basket hanging in the branches containing the skeleton of another infant, which had been devoured by ants. The custom is unknown in many places, but, it is to be feared, is too common in others."—*Ib.*

² *Ibid.* iii. 330—335. "Some years ago, as Shivu-Shiromunee, a bramhun, was returning from bathing with Kashee-nat'h, another bramhun, at Shantee-proru, they saw a poor old man sitting on the bank of the river, and asked him what he was doing there. He replied, that he was destitute of friends, and was about to renounce his life in the Ganges. Kashee-nat'h urged him not to delay then, if he was come to die; but the man seemed to hesitate, and replied, that it was very cold. The bramhun (hinting to his companion that he wished to see the sport before he returned home,) reproached the poor trembling wretch for his cowardice, and seizing his hand, dragged him to the edge of the bank, where he made him sit down, rubbed over him the

burn themselves to obtain a healthy body in the next birth:¹ and others are buried alive. The

purifying clay of the river, and ordered him to repeat the proper incantations. While he was thus, with his eyes closed, repeating these forms, he slipped down, and sunk into the water, which was very deep, and perished!

“Gunga-dhuru-shastree, a learned bramhun, informed me, that in the year 1806 he spent near two months at Pruyagu, during which time he saw about *thirty persons drown themselves!* Almost every day he saw or heard of one or more Sunyasees who thus terminated their existence.

“At Allahabad many drown themselves every year; and at Vrinda-vunu many are buried alive or drowned every year, probably every month.” Ibid. iii. 332—334, 336. The process is thus described by a missionary: “Two Mahratta women had travelled to Allahabad from a great distance, to devote themselves to the Ganges. In vain did the missionary attempt to convince them of the delusion and wickedness of their purpose. After worshipping the river, these women entered a boat, with three others of the same caste; they most unfeelingly tied two earthen jars, filled with water, round the waist of each to make them sink, and saw them perish in the stream.”—*Peggs*, 207, *Note*.

¹ “Another friend, in a letter written at Cutwa, in the year 1812, says, ‘Last week I witnessed the burning of a leper. A pit about ten cubits in depth was dug, and a fire placed at the bottom of it. The poor man rolled himself into it, but instantly, on feeling the fire, begged to be taken out, and struggled hard for that purpose. His mother and sister, however, thrust him in again; and thus a man, who to all appearance might have survived several years, was cruelly burnt to death. I find that the practice is not uncommon in these parts.’ This poor wretch died with the notion, that by thus purifying his body in the fire, he should receive a happy transmigration into a healthful body: whereas, if he had died by the disease, he would, after four births, have appeared on earth again.”—*Ward*, iii. 335.

number thus perishing, by water, fire, or suffocation, is reckoned by Mr. Ward to be about five hundred annually.¹ Many men are devoutly murdered by their relations on the banks of their sacred rivers. Expensive journeys are made to conduct the sick to the banks of the river; there they are exposed to the burning sun, or the mouth and nostrils filled with mud, or they are held up in the river itself, and water is poured down their throats till they expire; or they are left naked to be tormented by the insects, which soon cover them. Young mothers have there been left to perish, with their infant children at their sides. No entreaties of the sick person are regarded by his murderers. Should he revive, after being thought dead, he is beat down with a hatchet or other weapon; or should he escape this fate and return to his home, it is to receive the jeers and scoffs of his children: he is in the eye of the Hindoo law dead, his property has passed to the heir, and he is an outcast.²

¹ Ward, iii. 335, 343.

² Peggs' *India's Cries to British Humanity*, 170—181. "A gentleman told me, as he passed a place called Culna, a little above Calcutta, that he saw some brahmuns pushing a youth, of about eighteen years of age, into the water; and, as they were performing their work of suffocation with mud, he called on them to desist. They answered calmly, 'It is our custom. It is our custom. He cannot live; he cannot live; our god says he must die.' " "An aged father was brought by his children to the river side to die; after having been there for some time, contrary to their expectation, he recovered and went home again; but his

Various other self-inflicted tortures are supposed to be meritorious. At the swinging festival in

unfeeling children, instead of rejoicing that he was spared to them a little longer, so tormented him by their jeers and scoffs, because he did not die when carried to the river side for that purpose, that, weary of his life, the old man at length put a period to his existence, by hanging himself on a tree near the public road."

"I once witnessed one of the scenes in all its aggravations. The sick person was a young woman who was not willing to go to the river. As they approached the Ghaut her screams were intolerable, crying, 'Ame morey jay na,' (I am not dying!) but the men who had taken her were firm to their purpose, and would not listen to any thing that was said to them. They laughed at my entreaties; turned a deaf ear to my threats; and rushed forward into the water with their victim: a few cups of water poured down her throat, in the name of their gods, stopped her breath." "I found a poor old man one morning by the river side, who had been left there all night. Those who had taken him, had rubbed his body with mud, and had left him quite naked, exposed to the ants; so that he was completely covered with insects." "In my way down from the Upper Provinces, says a correspondent of the Colombian Press Gazette, my budgerow stopped at Ghaut, on the Hooghly River, in the vicinity of Moorshedabad—a poor helpless creature was stretched on a cot, the lower part of his body being immersed in water. In this posture *he was imploring his murderers in the most pitiful manner to let him go, declaring that he was yet far from death!* To hear his supplications, and observe the forlorn expression of his countenance, were enough to strike any heart with horror and pity. But these cruel wretches that were about him, unmindful of his entreaties, kept crying 'Hurree bol! Hurree bol!' and continued filling his mouth with water, till at length the poor creature became exhausted; his voice, which was at first loud, gradually sunk, and he fell an unwilling victim to superstition." "I witnessed an instance where a diseased mother was exposed, with one

Bengal in honour of the god Shivu, “multitudes of young men are, one by one, swung in the air, suspended by hooks thrust through the flesh of their backs; each one remaining thus suspended for at least fifteen minutes. Others have a long slit cut through their tongues, or have their sides perforated, and cords put under the skin, and drawn backwards and forwards, while the devotee himself dances through the streets. Some throw themselves on open knives, from a height of ten

infant at the breast, and another about two years of age, with no visible disease. We had landed to dig a grave, and bury an officer who died in the night, and when I returned to the ship, I could not eat my dinner, in consequence of the loathsome sight of *two babes writhing about their mother*, expiring of the cholera morbus. Going next day to examine if the jackals had torn up the officer's grave, I observed *the elder babe dead, the younger crawling about it, and the mother had been devoured!* Being anxious to know the fate of the surviving infant, I went next day, and found it had crawled under the bottom of a boat, and the dead child had disappeared. Next morning the other had been devoured also.”—*Peggs*, 172, 175, 177—181.

“Although in some instances, persons thus left on the banks of the river to die have recovered, yet they have never been received into the bosom of their families, or permitted to associate with their former friends, but have been looked upon as outcasts or Pariahs, and losing caste, they have in vain endeavoured to find an entrance into society in a strange place. There is a small village wholly inhabited by such persons on the banks of the Hooghley near Jungipoor, and they stated to me that they enjoyed far more real comfort than they did when in full caste, but it was evident by their appearance that they were a poor, dejected, comfortless people.”—*Statham's Indian Recollections*, 79.

feet, and in some cases are pierced to death on the spot. At the close of the festival, these miserable slaves of superstition dance with their bare feet on burning coals."¹ At the Churruck Poojah, in honour of the goddess Khali, besides this swinging by hooks, numerous devotees attend, some with spits through their tongues, some with living snakes instead of the spits, and some with burning coals, placed in pans near their bodies.²

A more dreadful torture awaits some of the worshippers of Juggernaut. At the temple of this idol, in Orissa, several persons are said to be crushed to death annually under the wheels of the idol-car, to please the imaginary demon.³ Only a few infatuated wretches, indeed, perish in this way, but many die on the pilgrimage. Pilgrims come from all parts of India;⁴ and numbers die on the road.⁵ "The aged, the weak, the sick, are persuaded to attempt the pilgrimage, as a remedy for all evils. The number of women and children, also, is very great. The pilgrims leave their families and occupations, to travel an immense distance, with the

¹ Ward, i. 42. Preface.

² Statham, 119—121.

"At a village close by Sulkea, one of the persons, whilst swinging, desired a large piece of wood to be handed up to him; this was done, when grasping it in his arms, he requested to be swung round again; but from the increased weight, the ligaments of his back gave way, and he was hurled to a great distance, and killed on the spot."—*Ibid.* 120.

Ward, iii. 347, 348.

⁴ *Ibid.* i. 91. Introduction.

⁵ Peggs, 121.

delusive hope of obtaining eternal bliss. Their means of subsistence on the road are scanty; and their light clothing and little bodily strength are ill calculated to encounter the inclemency of the weather. When they reach the district of Cuttack, they cease to experience that hospitality shown elsewhere to pilgrims, it being a burden which the inhabitants could not sustain: and they prefer, availing themselves of the increased demand for provisions, to augment the price. This difficulty is more severely felt as they approach the temple; till they find scarcely enough left to pay the tax to Government, and satisfy the rapacious brahmins. But the pilgrims, on leaving Juggernaut, having still long journeys before them, while their means of support are often almost, if not quite, exhausted, the work of death then becomes rapid; and their route may be traced, by the bones left by beasts and birds of prey. The country near the temple, seems suddenly to have been visited by pestilence and famine: dead bodies are seen in every direction; while Parriar dogs, jackals, and vultures, are observed watching the last moments of the dying pilgrim, and not unfrequently hastening his fate.”¹

¹ Peggs, 122, 123.

“The evening before last, having mounted my horse and whistled them about me, I started with the intention of running a fox, if I could find one. I had scarcely proceeded a hundred yards from my house, when my horse started at something rolled up in a mat, lying under a tree, by the side of the road. As there were numbers of people passing, who took no notice of it, I

In 1822, a military officer observed twenty-five dead bodies on one acre of ground. In 1823, Mr.

thought it could be nothing of consequence enough to require me to dismount, so I passed on; and, after having had my ride, and killed a jackal, I returned home. About ten o'clock next morning, my bearer informed me that a traveller, oppressed with age, and wearied with his journey, was lying under a tree a short distance off, and was just about to die: '*and*,' added he in a tone of the most perfect unconcern, '*he has been lying there for several days, without any thing to eat or drink, so he cannot live more than a day!*' Having put on my clothes as hastily as I could, I repaired to the spot, and to my astonishment found that what I had taken for a bundle of wood or grass was nothing less than a man. At first sight it appeared to me that he was totally stiff and dead; but, on turning him round, I found that life was not extinct, and that possibly something might yet be done to recal the parting spirit. I accordingly had him borne to my house, and with considerable difficulty I forced some medicine down his throat; by degrees he recovered so far as to make known to me that, having gone on a pilgrimage to the temple of Juggernaut, he was returning to his home at Moorshedabad, when he was seized with an illness which day by day increased: that, his money being spent, he had been eleven days without tasting food; and that, not being able to advance farther than the place in which I found him, he had been left there by his *friend*. . . . In this case, two persons set out together from Moorshedabad to Juggernaut. The one is seventy years of age, the other a young man in full health. On their way back the old man fell sick; and, although his friend has been making this pilgrimage for the sake of his salvation, and trying to make his peace with his gods, yet he hesitates not to leave his sick companion to die as he may, and become food for dogs; and, when he returns to Moorshedabad, he, no doubt, thinks that he has washed away all the sins of his former life, by the merit of a pilgrimage to a shrine polluted with human blood! The fate of the poor wretch I hope to

Bampton, Missionary, wrote, "In front of one of the cars lay the mangled body of a dead man, one arm and one leg were eaten, and two dogs were then eating him; many people were near, but they did not seem to take any notice of the circumstance!"¹ In 1825, Mr. Peggs counted thirty-seven bodies or skeletons, on the last stage of the road from Cuttack to Juggernaut.²

The Ruth Jattrā, of the same year, was thus described by Mr. Lacey: "In every street, corner, and open space, in fact wherever you turned your eyes, the dead and dying met your sight! On the evening of the 19th (June, 1825,) I counted upwards of *sixty dead and dying*, from the temple down to the bottom end of the hospital (about half a mile,) leaving out the sick, that had not much life. At a corner, opposite the hospital, on a spot of ground twelve feet square, I counted ten dead and five sick! This was the case, while there were several sets of men in active employ burying the dead! You will think, if the streets were thus crowded, what must be the various Golgothas! I visited but one, and that was between the town and the principal entrance; and I saw sights I shall never forget. The small river there was quite glutted

serve is the fate of thousands. Immense numbers of those who leave their houses in these pilgrimages, leave them never to return. . . . This is the religion of those who have been so often called the *mild Hindoos*."—*Calcutta Paper*, July 5, 1825, in Peggs, 188, 189.

¹ Peggs, 123.

² Ibid. 125.

with dead bodies. The wind had drifted them together, and they were a complete mass of putrified flesh!! They also lay upon the ground in heaps, and the dogs and birds were able to do little towards devouring them.”¹

Yet though the deities, the shasters, and the worship, are all thus corrupt, the brahmins might still have it in their power to moralize and improve the people. It is believed that they came forth from the head of Brumhu; that religion, in all its offices and benefits, must proceed from them; that they are the mouths of the gods; and that they hold the destinies of men at their disposal. As he passes through the streets, the shoodra sees every hand raised to do them homage; he observes people running after them with cups of water in their hands, soliciting the honour of drinking this water after they have condescended to dip their foot in it; and finally, he hears from the sacred books, and from the lips of thousands, the most wonderful accounts of the divine power committed to them.²

But, unhappily, all their influence and authority is employed by them for evil, not for good. The Abbé Dubois, always the apologist of the Hindoos when he can be, and sometimes at the expense of truth, has ascribed to them no amiable character. “The Brahman lives but for himself. Bred in the belief that the whole world is his debtor, and that he himself is called upon for no return, he conducts

¹ Peggs, 124.

² Ward, i. 29, 30. Preface.

himself, in every circumstance of his life, with the most absolute selfishness. The feelings of commiseration and pity, as far as respects the sufferings of others, never enter into his heart. He will see an unhappy being perish on the road, or even at his own gate, if belonging to another caste; and will not stir to help him to a drop of water, though it were to save his life. He has been taught from his infancy to regard all other classes of men with the utmost contempt, as beings created for the purpose of serving him, and supplying all his wants; without any reciprocal duty on his part, to show his gratitude, or make any other return. Such are the principles on which the education of the Brahmans is invariably and universally founded. And, after such a description, shall we be at all surprised at their haughtiness, their pride and self-love, or at their contempt of all other men, of whom they never speak amongst themselves without the addition of some ignominious epithet or expression of scorn?"¹ Thus exalted by their superstitious creed, they prey upon the inferior castes. "At the birth of a child; when the child is a few days old; again when it is six months old; when two years old; again at eight or nine; and again at marriage; levies are made by a bramhun; in sickness, the bramhun is paid for repeating forms for the restoration of the patient; after death, his son must perform the shraddhu, the offerings and fees at which are given

¹ Description of India by the Abbé Dubois, 196, 197.

to the bramhuns, twelve times during the first year, and then annually; if a shoodru meet with a misfortune, he must pay a bramhun to read incantations for its removal; if his cow die, he must call a bramhun to make an atonement; if he lose a piece of gold, he must do the same; if a vulture have settled on his house, he must pay a bramhun to purify his dwelling; if he go into a new house, he must pay a bramhun to purify it; if a shoodru die on an unlucky day, his son must employ a bramhun to remove the evil effects of this circumstance; if he cut a pool or a well, he must pay a bramhun to consecrate it; if he dedicate to public uses a temple, or trees, he must do the same; at the time of an eclipse, the bramhun is employed and paid; on certain lunar days, the shoodru must present gifts to bramhuns; during the year, about forty ceremonies are performed, called vrutus, when the bramhuns are feasted, and receive fees; when a person supposes himself to be under the influence of an evil planet, he must call four bramhuns to offer a sacrifice; a number of vows are made, on all which occasions bramhuns are employed and paid; at the birth of a child, the worship of Shushtee is performed, when bramhuns are feasted; at the time of small pox, a ceremony is performed by the bramhuns; they are paid for assisting the people to fast; to remove cutaneous disorders, the bramhuns pray to one of the goddesses, and receive a fee; bramhuns are employed daily to offer worship to the family god of the shoodru; the farmer dares

not reap his harvest without paying a bramhun to perform some ceremony; a tradesman cannot begin business, without a fee to a bramhun; a fisherman cannot build a new boat, nor begin to fish in a spot which he has farmed, without a ceremony and a fee; nearly a hundred different festivals are held during the year, at which bramhuns are entertained, and, in some villages, feasts are celebrated at a hundred houses at once.”¹ “Thus every form and ceremony of religion—all the public festivals—all the accidents and concerns of life—the revolutions of the heavenly bodies—the superstitious fears of the people—births—sicknesses—marriages—misfortunes—death—a future state, &c., have all been seized as sources of revenue to the bramhuns; in short, from the time of a shoodru’s birth, to his deliverance from purgatory by the bramhuns at Gunga, he is considered as the lawful prey of the bramhuns, whose blessing raises him to heaven, or whose curse sinks him into torments;—and thus, their popular stories, their manners, and their very laws, tend at once to establish the most complete system of absolute oppression that perhaps ever existed.”²

Above labour, feed for imposture,³ the advocates

¹ Ward, i. 69, 70.

² Ibid. i. 71.

³ “I have seen Juggernutha, a Brahmin of high caste, employed as superintendent in a dock-yard at Howrah, oftentimes dip his toe into a little water, which a prostrate Soodra has held before him, thereby imparting (in the estimation of the worshipper) a saving nature unto it: the poor creature, after drinking

of a legendary faith, and the officiating priests of an obscene ritual, the Brahmins have naturally become pre-eminently vicious.

“Many of the Kooleena Brahmins, who are the highest order, make a trade of their polygamy. At their marriages they obtain large presents, and

it in the most devout manner, has again prostrated himself before him, and retired with an idea that his sins have been cancelled by the deed. I have said, ‘Juggernutha, how can you thus trifle with the souls of your fellow-creatures? you know there can be no virtue in your toe to make the water otherwise than it was before; you are a man of sense, and should rather strive to undeceive your fellow-countrymen, than endeavour to perpetuate their cruel bondage.’ ‘Why Sahib,’ he has replied, ‘it is our custom, and the poor things like it, and the time is not come yet, Sahib; but by and bye we shall all be one caste, Sahib; and if I don’t do it, another Brahmin will, so it makes no difference in the end, Sahib.’ In this way he would endeavour to turn away the subject, and the next hour he probably would perform the same ceremony to many who were waiting his coming out of the gates.”

—*Statham*, 70, 71.—“I had once a long conversation on the subject of religion, with two Brahmans, who came to visit me. They were of that sort who live on the popular credulity. Our conference ended by their frankly confessing the truth of the maxims of the Christian religion, and its excellence when compared with the absurdities of Paganism. ‘What you say,’ they repeated to me, over and over again, with the appearance of conviction: ‘What you say is true.’ ‘Well!’ I answered, ‘if what I say is true, that which you teach to your people must be false; and you are no better than impostors.’ ‘That is true also,’ they replied: ‘we lie, because we gain our bread by it; and, if we preached to our people such truths as you have now inculcated so fully, we should have nothing to put in our stomachs.’”—*Dubois*, 178.

their wives remaining with their own parents, at every visit to each wife they expect new presents, and thus, marrying into forty or fifty families, they visit from house to house, and are fed and clothed by these contributions: but the children of these marriages they never own. A great proportion of the chief Dakaits (or plunderers) are brahmins:"¹ one of the most abominable of the Hindoo sects are the Vamacharees; and many of this sect are brahmins:² brahmins furnish the temple with their courtesans; brahmins applaud the songs and dances at their festivals; brahmins have often held down the shrieking women on the burning pile; brahmins have choked the sick with the mud of the Ganges; and brahmins have aided to drown the infatuated devotee.³

¹ "I am informed, that in one day ten bramhuns were hanged at Dinagapore as robbers, and I doubt not, the well known remark of Governor Holwell is, in substance, true: 'During almost five years that we presided in the Judicial Cutchery Court of Calcutta, never any murder or other atrocious crime came before us, but it was proved in the end a bramhun was at the bottom of it.'"—Ward, i. 83.

² *Ib.* iii. 195.

³ "Captain —, now in England, but who resided in India for a very long period, while resident at Allahabad, saw, as he sat at his own window one morning, sixteen females drown themselves. He sat till a thrill of horror seized him, which nearly reduced him to a state of sickness, otherwise he might have continued longer, and seen more of these immolations. Each of these women had a large empty earthen pan slung by a cord over each shoulder; a bramhun supported each as she went over the side of the boat, and held her up till she, by turning the pan aside, had filled it,

This vile superstition, upheld and enforced by such a priesthood, has borne its natural fruits. "Receiving no favourable moral impressions either from his parents, his education, or from the state of manners around him, the Hindoo enters upon the business of life with all his natural cupidity completely unrestrained. How unprepared to mix in a society where pride, avarice, deceit, falsehood, and impurity receive a boundless license; and where neither manners nor institutions exist to oppose the general and putrid inundation! Some persons have complimented the Hindoos as a virtuous people; but how should virtue exist amongst a people whose sacred writings encourage falsehood, revenge, and impurity—whose gods were monsters of vice—to whose sages are attributed the most brutal indulgence in cruelty, revenge, lust

when he let her go, and she sunk, a few bubbles of air only rising to the surface of the water. While Dr. Robinson, late of Calcutta, resided at the same place, twelve men went in boats to drown themselves in the same spot. Each of these men had a piece of bamboo fastened to his body, at each end of which was suspended a large earthen pan. While these remained empty, they served as bladders to keep them upon the surface of the water, but each man, with a cup, placed now in one hand and then in the other, kept filling the pans from the river, and, as soon as full, they dragged their victim to the bottom. One of the twelve changed his resolution, and made to the shore; the bramhuns who were assisting in these immolations plied their oars with all their might, and followed their victim, resolving to compel him to fulfil his engagement, but he gained a police station, and disappointed them."—Ward, i. 24, 25. Preface.

and pride—whose priests endeavour to copy these abominable examples—and whose very institutions are the hot-beds of impurity? If the religious institutions of a country be the prime sources of corruption, how should the people be virtuous? Is there such a strong bias in human nature to virtue, that a man will be pure in spite of the example of his gods, his priests, and the whole body of his countrymen, and when the very services in his temple present the most fascinating temptations to impurity?"¹ Like their gods and their priests, the Hindoos are vicious, cruel, lying, and dishonest. "Fidelity to marriage vows is almost unknown among them;" and "vice like a mighty torrent, flows through the plains of Bengal, carrying along with it young and old, the learned and the ignorant, rich and poor, all castes and descriptions of people—into an awful eternity."² Mere children "are united in wedlock with as much indifference as cattle are yoked together; matrimony becomes a mere matter of traffic, and children are disposed of according to the pride of parents, without the parties, who are to live together till death, having either choice or concern in the business. These very early marriages are the sources of the most enormous evils: these pairs, brought together without previous attachment, or even their own consent, are seldom happy. This leads men into unlawful connexions, so common in Bengal, that three parts of the married population, I am informed, keep concubines. Many never

¹ Ward, i. 36, 37. Preface.

² *Ib.* i. 139. Introduction.

visit, nor take their wives from the house of the father-in-law, but they remain there, a burthen and disgrace to their parents; or, they abandon the paternal roof at the call of some paramour.”¹

As to the men, they are under little restraint from moral considerations. “Licentious connections are most common, though subsisting apparently without that intoxication of passion which hurries on the mind against conviction, and carried on without much concealment, nay, almost with the insensibility of brutes. On such points, the Hindoos seem to advert to no rule except what the law enjoins; there is no sentiment, diffused at large through society, which attaches shame to criminality.”²

Superstition, acting upon the depravity of our fallen nature, has made them as cruel as they are licentious. Their women, that they may be more obedient slaves, are kept in utter ignorance. Fifty millions of females in India are unable to read and write. Their fingers never touch a needle, a pair of scissors, a pen, a book. “To marry, or to buy a wife, are synonymous terms in this country. Almost every parent makes his daughter an article of traffic, obstinately refusing to give her up to her lawful husband until he has rigorously paid down the sum of money which he was bound for.”³ At

¹ Ward, i. 167. See p. 288. Introduction, 79, 80.

² Charles Grant in Ward, i. 312.

³ Dubois, 137.

seven or eight years old a girl is married without her choice: after the ceremony she returns home till she shall be called to live with her husband. "During this time, perhaps, he dies; and if she is not burnt with his body, she is doomed to remain a widow all her days." Should she, however, live to become a mother, "she cannot be the companion of her husband, nor can she educate her offspring. She remains little better than a mere drudge in her family. She is interdicted all intercourse with the other sex; she never sits with her husband in public company; she never eats with him; but prepares his food, waits upon him, and then partakes of what he leaves."¹ "A state of dependance more strict and humiliating than that which is ordained for the weaker sex among the Hindoos cannot easily be conceived. '*Day and night,*' says Menu, '*must women be held by their protectors in a state of dependance. Though inobservant of approved usages, or enamoured of another woman, or devoid of good qualities, yet a husband must constantly be revered as a god by a virtuous wife. No sacrifice is allowed to women apart from their husbands, no religious rite, no fasting.*' To every species of ill-usage she is bound to submit." "Nothing can exceed the habitual contempt which the Hindus entertain for their women. Hardly are they ever mentioned in their laws, or other books, but as wretches of the most base and vicious incli-

¹ Ward, i. 48, 49. Preface.

nations, on whose nature no virtuous or useful qualities can be engrafted.”¹ “ They are held accordingly in extreme degradation. They are not accounted worthy to partake of religious rites but in conjunction with their husbands. They are entirely excluded from the sacred books. They are by system deprived of education.” The husband may divorce his wife almost at pleasure, and turn her out of his house, but neither sale nor desertion can release her from her subjection to him.²

Under these circumstances, it is almost impossible that a wife should be happy. “ In general, concord, the union of minds, and sincere mutual friendship are rarely found in Hindu families. The extreme distance kept up between the two sexes, which makes the women absolutely passive in society, and subject to the will and even to the caprices of the men, has accustomed these lords of their destiny to regard them as slaves, and to treat them on all occasions with severity and contempt. It is therefore in vain to expect, between husband and wife, that reciprocal confidence and kindness which constitute the happiness of a family.”³

Thus cruel to their wives, the Hindoos show as little regard to the destitute and sick. “ A Hindoo lives in perpetual terror of killing even an insect ;

¹ Mill, i. 385, 386.

² Ib. i. 386, 388, 389. Dubois however says, that he is bound to support her as long as she lives.—Dubois, 136.

³ Dubois, 146.

this feeble circumstance, however, is counteracted by so many gloomy and malignant principles, that their religion, instead of humanizing the character, must have had no inconsiderable effect in fostering that disposition to revenge, that insensibility to the sufferings of others, and often that active cruelty which lurks under his smiling exterior. No other race of men are, perhaps, so little friendly, and beneficent to one another, as the Hindus.”¹ They have never erected a charity-school, an alms-house, or an hospital; they suffer their fellow-creatures to perish for want before their very doors, refusing to administer to their wants while living, or to inter their bodies to prevent their being devoured by vultures and jackals when dead; and when the power of the sword was in their hands, they impaled alive, cut off the noses, the legs, and arms, of culprits. “Many unfortunate creatures perish in the sight of those who are well able to relieve them, but who exonerate themselves from this duty by urging, that they are of another caste: a bramhun finds friends every where, but the caste has sunk the afflicted shoodru to the level of the beasts.”²

¹ Mill, i. 403.

² Ward, i. 107, 119. Introduction.

“As I was going in the evening to a neighbouring village to preach, I saw a Hindostanee woman with a child at the foot of a tree; on coming up to her I found her much exhausted with the cholera, and nearly insensible. I of course gave her medicines, and begged, long in vain, of the hard-hearted villagers for a little milk to give the child. To-day I visited her twice, and she seems

Though they would not, for the world, kill a cow, they often suffer them to perish for want of food;

somewhat better, but there is little probability of her recovery; for though she has money, yet no one will supply her with necessities, and she cannot help herself; perhaps indeed the circumstance of her having a little money will induce them to behave worse to her. I got a little milk to-day, and fed the poor child, but it is painful work; any heart but that of a Hindoo must have been moved to witness the eagerness with which the half-famished infant devoured it; and when she had drank it, the imploring look of the little creature made me think of Moses and Pharaoh's daughter. I tried every argument I could command to induce the villagers to take care of the child, and promised to pay any expense; but no, *it was a female child, and nobody cared for it!*" —Letter from the Rev. A. Sutton, of Balasore, in Orissa, in August, 1828. Peggs, 35.

"A man who worked in the paper-mill at Serampore was bitten by a snake. His companions immediately took him to the river to throw him in. When Mr. R. and Mr. F. Carey got to them, they found the poor creature between two men; one had hold of his shoulders, the other of his legs, and they were about to throw him into the river. Mr. Carey said, he thought the man was not dead, and made them put him down. Medicine was sent for, and a spoonful given to him. Mr. C. well understood the nature of the bite, and said, it would be necessary to repeat the medicine every twenty minutes all night. Mr. R. asked those around him, if any one would stay with the poor man all night. They all answered, '*No, we cannot lose our sleep. It would be much better for him to die, than for us to be deprived of a night's sleep.*' My husband stayed all night, and the poor man continued to get better. In the morning he was so far recovered as to be able to walk home. The next day he came to our house, and fell down at my husband's feet, and said, 'I am come to worship you,

and they will let a boat full of persons sink, without offering the least assistance.¹

To licentiousness and cruelty we must add theft and falsehood, to make up the character of the Hindoo. The description of a brahmin, given by one of that caste, was, "He is an ant's nest of lies and impostures." The Abbé Dubois knew them well, and says, "It is not possible to describe them better, in so few words. All Hindoos are expert in disguising the truth; but there is nothing in which the caste of brahmans so much surpasses them all as in the art of lying. It has taken so deep a root among them, that, so far from blushing when detected in it, many of them make it their boast."² The testimony of Mr. Ward, a still more intelligent and unexceptionable witness, is as follows: "Every one who has been obliged to employ the Hindoos, has had the most mortifying proofs, that, if the vices of lying, deceit, dishonesty, and impurity, can degrade a people, then the Hindoos have sunk to the utmost depths of depravity. Whole pages might be written on this painful subject, till the reader was perfectly nauseated with the picture of their disgusting vices. The complaints of Europeans are so frequent and so loud on the dishonesty of the natives, that a person can

Sahab, for saving my life; and I will work for you as long as I live!" He proved a faithful creature."—Widow of a Missionary. Peggs, 176, 177.

¹ Peggs, 175.

² Dubois, 177.

seldom go into the company of those who employ them, without hearing these complaints. Instead of its being true, that property may be left for months and years in safety, (unless it be committed to the care of a person whose own property will be forfeited if any thing be missing,) roopees, cloth, or any thing which a native can easily and without discovery turn into money, are not safe for a moment, unless well secured. Servants scarcely ever make a bargain, even for their native masters, without securing something for themselves. Europeans are considered as fair game, and he is esteemed the most capable who can defraud them the most. A master, whether native or European, is seldom able to discover the treachery and deceit of his servants, unless they happen to quarrel among themselves; and then the spirit of revenge, working in the minds of the injured, brings to light scenes of villainy which overwhelm the master with astonishment, and too often excite in him a perfect hatred of the native character. Lying is universally practised: the author has never known a Hindoo, who has not resorted to it without hesitation, whenever he thought he could draw the slightest advantage from it.”¹

It would be easy to multiply statements to this effect, but we will only add the testimony of a gentleman, whose ability, experience, and excellence of character, render his testimony decisive.

¹ Ward, i. 294, 295.

“The writer of this paper, after spending many years in India, and a considerable portion of them in the interior of our provinces, inhabited almost entirely by natives, towards whom whilst acknowledging his views of their general character, he always lived in habits of good will, is obliged to add his testimony to all preceding evidence, and to avow that they exhibit human nature in a very degraded humiliating state, and are at once objects of disesteem and of commiseration.”

“It has suited the views of some philosophers to represent that people as amiable and respectable; and a few late travellers have chosen rather to place some softer traits of their characters in an engaging light, than to give a just delineation of the whole. The generality however of those who have written concerning Hindostan, appear to have concurred in affirming what foreign residents there have as generally thought, nay, what the natives themselves, freely acknowledge of each other, that they are a people exceedingly depraved.” “Of the Bengalize, it is true, most generally, that they are destitute, to a wonderful degree, of those qualities which are requisite to the security and comfort of society. They want truth, honesty, and good faith, in an extreme, of which European society furnishes no example. In Europe those principles are the standard of character and credit; men who have them not are still solicitous to maintain the reputation of them, and those who are known to be devoid of them sink into contempt. It is not so in

Bengal. The qualities themselves are so generally gone, that men do not found their pretension in society upon them; they take no pains to acquire or to keep up the credit of possessing them. Those virtues are not the tests by which connections and associations are regulated; nor does the absence of them, however plain and notorious, greatly lower any one in public estimation, nor strip him of his acquaintance. Want of veracity especially, is so habitual, that if a man has truth to defend, he will hardly fail to recur to falsehood for its support. In matters of interest, the use of lying seems so natural, that it gives no provocation, it is treated as an excusable indulgence, a mode of proceeding from which general toleration has taken away offence, and the practice of cheating, pilfering, tricking, and imposing, in the ordinary transactions of life is so common, that the Hindoos seem to regard them as they do natural evils, against which they will defend themselves as well as they can, but at which it would be idle to be angry. Very flagrant breaches of truth and honesty pass without any deep or lasting stain. The scandalous conduct of Tippoo in recently denying to Lord Cornwallis, in the face of the world, the existence of that capitulation (Coimbetere) which he had shamefully broken, was merely an example of the manners of the country, where such things occur in common life every day. In the worst parts of Europe, there are no doubt great numbers of men who are sincere, upright, and conscientious. In Bengal, a

man of real veracity and integrity is a great phenomenon: *one conscientious in the whole of his conduct*, it is to be feared, is an unknown character. Every where in this quarter of the globe, there is still much generous trust and confidence, and men are surprised when they find themselves deceived. In Bengal, distrust is awake in all transactions; bargains and agreements are made with mutual apprehensions of breach of faith, conditions and securities are multiplied, and failure in them excites little or no surprise.”¹ “Through the influence of similar principles, power entrusted to a native of Hindostan seldom fails of being exercised tyrannically, or perverted to the purposes of injustice. Official, or ministerial employments of all sorts, and in all gradations, are generally used as means of peculation. It has already appeared that the distribution of justice, whenever it has been committed to natives, whether Hindoos or Mahomedans, has commonly become a traffic in venality; the best cause being obliged to pay for success, and the worst having the opportunity of purchasing it. Money has procured acquittance even for murder. Such is the power of money, that no crime is more frequent, hardly any less thought of, than perjury. It is no extraordinary thing to see two sets of witnesses swearing directly contrary to each other, and to find, upon a minute investigation, that few probably of the evidences on either side have a

¹ Grant in Ward, i. 298—301.

competent knowledge of the matter in question.” “Selfishness, in a word, unrestrained by principle, operates universally; and money, the grand instrument of selfish gratifications, may be called the supreme idol of the Hindoos. Deprived for the most part of political power, and destitute of boldness of spirit, but formed for business, artful, frugal, and persevering, they are absorbed in schemes for the gratification of avarice.”¹ “Discord, hatred, abuse, slanders, injuries, complaints, and litigations, all the effects of selfishness unrestrained by principle, prevail to a surprising degree. They overspread the land, they come perpetually before all men in authority. The deliberate malice, the falsehood, the calumnies, and the avowed enmity with which the people pursue each other, and sometimes from father to son, offer a very mortifying view of the human character. No stranger can sit down among them without being struck with this temper of malevolent contention and animosity, as a prominent feature in the character of this society. It is seen in every village, the inhabitants live among each other in a sort of repulsive state, nay, it enters into almost every family. Seldom is there a household without its internal divisions, and lasting enmities, most commonly too on the score of interest. The women partake of this spirit of discord. Held in slavish subjection by the men, they rise in furious passions

¹ Grant in Ward, i. 303, 304.

against each other, which vent themselves in such loud, virulent, and indecent railings, as are hardly to be heard in any other part of the world."

"Though the Bengalees in general have not sufficient resolution to vent their resentments against each other in open combat, yet robberies, thefts, burglaries, river piracies, and all sorts of depredations, where darkness, secrecy, or surprise can give advantage, are exceedingly common, and have been so in every past period of which any account is extant. There are castes of robbers and thieves, who consider themselves acting in their proper profession, and having united their families, train their children to it. No where in the world are ruffians more adroit or more hardened. Troops of these banditti, it is well known, are generally employed or harboured by the zemindars of the districts, who are sharers in their booty. They frequently make attacks in bodies, and on those occasions murder is very common. But besides these regular corps, multitudes of individuals employ themselves in despoiling their neighbours. Nor is it only in large and populous places and their vicinity, that such violences are practised; no part of the country, no village is safe from them. Complaints of depredations in every quarter, on the highways, on the water as well as the land are perpetual. Though these are the crimes more immediately within the reach of justice, and though numbers of criminals have been, and are executed, the evils still subsist." "Benevolence has been

represented as a leading principle in the minds of the Hindoos; but those who make this assertion know little of their character. Though a Hindoo would shrink with horror from the idea of directly slaying a cow, which is a sacred animal among them, yet he who drives one in his cart, galled and excoriated as she often is by the yoke, beats her unmercifully from hour to hour, without any care or consideration of the consequence." "In general a want of sensibility for others is a very eminent characteristic of this people. The apathy with which a Hindoo views all persons and interests unconnected with himself, is such as excites the indignation of Europeans."

"These observations lead us to another striking proof of want of benevolence in the Hindoos; namely, their deficiency of natural affection. In the scarcity of grain which prevailed about Calcutta in the year 1788, a gentleman then high, now still higher in office there, ordered his servants to buy any children that might be brought for sale, (for in times of dearth Hindoo parents frequently sell their offspring,) and to tell their mothers that when the scarcity should be over, they might come again and receive their children back. Of about twenty thus humanely preserved, most of whom were females, only three were ever enquired for by their mothers. The scarcity was neither extreme nor long. Filial and paternal affection appear equally deficient among them; and in the conjugal relation, the characteristic indifference of the people

is also discernible among those who come most within the sphere of European observation, namely, the lower orders." "Affection and choice have had no influence in this connection, nor does it often happen that the former is studied and improved. The parties continue passive under that law which first brought them together. According to the despotic manners of the East, the husband is lord, and the wife a servant; seldom does he think of making her a companion or a friend. Polygamy, which is tolerated among the Hindoos, tends still more to destroy all rational domestic society."¹

Such testimony, from witnesses so competent, will, alas! justify the conclusion of Mr. Mill: "The lower orders, in other countries, are often lamentably debased; in Hindustan they are degraded below the brutes."²

How can such a people dwell with God? Their religious worship obscenity, their objects of adoration monsters of vice, their holiness consisting with entire profligacy, their affections blighted, their hearts cold, their views earthly, their atonement for sin self-inflicted tortures, their sanctification to wash in the Ganges? To suppose it is an insult to the Almighty, to pretend it is a cruel mockery of them.

4. *The Chinese*.—Before we leave this part of the subject, the condition of one other empire must be examined, both because the attention of Christians has lately been much directed to it, because

¹ Grant in Ward, i. 304—310.

² Mill, i. 376.

it contains within itself nearly one-third of the human race, and because there, if any where, the enemy of missions would wish to seek for his proof that they are unnecessary. No one of common information can deny that the Hindoos require the Gospel, but is it needful for the Chinese? To a real Christian, evidence on this head is superfluous: all men need it, because all are by nature ungodly and corrupt, nor is there any revealed method of salvation, except through Christ. But, as some think, or affect to think, that the heathen may be brought by some unknown causes into a state of salvation through Christ, let us see whether the present state of the Chinese warrants this opinion.

I willingly concede their superiority to other Asiatic nations, and, indeed, to all heathen nations with which we are acquainted; but they are still without God. There are three tolerated sects among them, the Buddhist, the Taouist, and the Mahommedan; but the philosophy of Confucius is the religion of the state. He was, doubtless, an extraordinary man. "Toute la doctrine de ce philosophe," says Du Halde, "tendoit à redonner à la nature humaine ce premier lustre, et cette première beauté qu'elle avoit reçue du ciel, et qui avoit été obscurcie par les ténèbres de l'ignorance, et par la contagion des vices. Il conseilloit, pour pouvoir y parvenir, d'obéir au seigneur du ciel, de l'honorer et de le craindre, d'aimer son prochain comme soi-même, de vaincre ses penchans, de ne prendre jamais ses passions pour règle de sa conduite,

de les soumettre à la raison, de l'écouter en toutes choses, de ne rien faire, de ne rien dire, de ne rien penser même qui lui fût contraire." "Il prêcha par tout, autant par ses exemples que par ses instructions, la modestie, le désintéressement, la sincérité, l'équité, la tempérance, le mépris des richesses et des plaisirs." "Ses actions ne démentirent jamais ses maximes, et par sa gravité, sa modestie, sa douceur, sa frugalité, le mépris qu'il faisoit des biens de la terre, et l'attention continuelle qu'il avoit sur ses actions, il exprimoit en toute sa personne les préceptes qu'il enseignoit par ses écrits et par ses discours."¹ Though he seems to have recognized one Supreme Being under the name Teen (heaven), yet he did not attain to any clear or influential views of the attributes of God. Among his recorded sayings, are these: "Unless it be heaven's design, that my cause should fail, what can the people of Kwang do to me?" "He that offends against heaven, has no one to whom he can pray." "Imperial heaven has no kindred to serve, and will only assist virtue." "When heaven sent down the inferior people, it constituted princes and instructors, directing them to assist the Supreme Ruler, in manifesting kindness throughout all regions."² But in his works there is no account of the perfections of God; men are never taught to love and obey him. His will is never made the

¹ Du Halde's *Description de la Chine*, ii. 384, 386.

² Medhurst's *China*, 186.

foundation of morals. And instead of directing men exclusively to worship him, Confucius taught them to pay divine honours to their ancestors.¹ None of the most celebrated books of his followers contain any distinct statement of the unity of God. And with the worship of Teen, the Government, and the whole body of his disciples, now worship the earth, the ancestors of the emperor, the gods of the land, and many others.²

Besides, whatever advantages the nation might have derived from the obscure notion of a Supreme Being, sometimes glanced at in the writings of Confucius, had all embraced his philosophy, his views are confined to the literati: and the mass of those, who have any religion at all, are Buddhists. These, in addition to the rites of the state ceremonial, adore innumerable idols, with Boodh at their head, a deified Hindoo sage who flourished in South Bahar about a thousand years before Christ.³

The Taou sect, who arose about the same time with Confucius, are heathen mystics, adoring the Taou, or eternal reason, but they also worship idols,⁴ and do not dissent from the demon worship of the state.⁵

The few Mahommedans, who are scattered

¹ Davis's Chinese, ii. 93.

² China Opened, by Gutzlaff, ii. 183, 184, 186—189.

³ Medhurst, 204.

⁴ Ib.

⁵ Gutzlaff, ii. 209—212, 214.

throughout the empire, are not strict, and possess little influence.¹

Lastly, the mass of the people never pray either with forms or without : they are aware of the childishness of idolatry, the forms of which they maintain for worldly ends, while they deride and despise what they adore, and are in fact indifferent to all religion.²

Still these forms of false religion, and this avowed irreligion being free from the consecrated impurities of Hindooism, have left the people in many respects superior to the followers of the brahmins.

The maxims of the Confucian philosophy, in the absence of religion, have likewise been of great service. Imperial decrees and popular writings assiduously inculcate on the people many valuable principles of social morality. On the first day, and the fifteenth day of every moon, the civil and military officers of a place assemble the soldiers and the people into a hall, where one part of the sacred edict is read aloud and expounded by the public orator.³ On these occasions, the following maxims, contained in the authorized commentary on the sacred edict, are read and enforced, among others of a similar kind. "Filial piety is the unalterable statute of heaven."⁴ "If you know the kindness of your parents, why do you not exercise

¹ Gutzlaff, ii. 241, 242.

² Ib. ii. 184, 185, 203.

³ Milne's Sacred Edict, 9, 10. Preface.

⁴ Ib. 30.

filial piety towards them?"¹ "Better that you yourself should have little to eat and to use, and have sufficiency to give them to eat and to use, and lessen their toils."² "Younger brothers should greatly respect elder brothers."³ "Men ought sincerely and ardently to love their kindred." "In an ancient book it is said, 'Teach the people to practise six things, viz. obedience to their parents, kindness to their brothers and sisters, concord among persons of the same surname, harmony towards their relatives, sincerity towards their friends, and compassion for the poor.'"⁴ "Let the aged and the young in the village be united as one body, and their joys and sorrows viewed as those of one family."⁵ "Those who dwell together, and among whom are more near and more distant relatives, should always treat each other with respect and benevolence."⁶ "Let me not, presuming on my riches, go and scorn or injure the poor. Let me not, relying on my promotion, go and oppress those who are not promoted. Let me not, employing my own diabolical craft and low cunning, go and impose on the stupid and simple. Did I possess strength and boldness that could spread terror all around, let me not, trusting thereto, go to annoy and shame those who are weak and without cou-

¹ Milne's Sacred Edict, 37.

³ Ib. 42.

⁵ Ib. 66.

² Ib. 38.

⁴ Ib. 56.

⁶ Ib. 72, 73.

rage.”¹ “Beware of sloth. Maintain to the end that diligence which you manifest at the beginning.”² “Diligence is indeed your duty; but there must be the word economy also.”³ “Not to be economical in the commencement, will give cause for bitter repentance in the close.”⁴ “In clothing, let there be no superfluous ornament. In food and drink, let there be moderation. In domestic utensils, let there be plainness and simplicity.”⁵ “The scholar is the head of the four classes of the people.”⁶ “But why? Because he reads the books of the sacred and virtuous sages; understands true doctrine; is of upright heart; speaks and acts so as to excite the people to imitation.”⁷ “You scholars should read the orthodox book: licentious ballads and novels you should never look at.”⁸ “Whenever you see them (i. e. children) scolding any one, or fighting with other children, no matter whether they are in the right or in the wrong, you should correct your own first. Hearing them tell a lie, reprove them; seeing them take only a needle or a rush belonging to another, correct and admonish them. Daily talk to them of filial piety, fraternal affection, fidelity and truth. Discourse to them of the good men and good actions, both of the former and present time; and call on

¹ Milne, 73.

³ Ib. 92.

⁵ Ib. 98.

⁷ Ib. 119.

² Ib. 88.

⁴ Ib. 97.

⁶ Ib. 113.

⁸ Ib. 120.

them to imitate these. Teach them to keep near the persons of correct character; and to remove to a distance from men of corrupt conversation. While they are at home with their father and mother, you should teach them the duty of children; command them to be affectionate and respectful; teach them that they must not be obstinate, or indulge their tempers; that in every affair they are to ask your permission; and that they are not to presume to direct, or decide for themselves.”¹ “To sum up the whole, you should, in instructing them, let them every day hear some good words, and see some good actions; and call upon them to imitate upright men. The proverb says, ‘He that follows good men, will learn to be good himself.’”² “Obedience to parents, and honour to superiors; these are the two most important doctrines under heaven; again, teach them to be diligent in agricultural pursuits; and every hour and moment to preserve in their minds four things, viz. propriety, justice, moderation, and a sense of shame.”³ Books of a similar tendency are gratuitously circulated and willingly read,⁴ and although they want the highest sanction of moral laws, the will of God, to which they make no reference, appealing only to reason, to public opinion, to the happiness attending virtue, the misery which follows vice, and the law of the land, yet these, and especially the

¹ Milne, 218, 219.

² Ib. 220.

³ Ib. 222.

⁴ Gutzlaff, ii. 207.

latter, are to a certain extent effectual. The conscience even of the heathen is not wholly perverted, so that when told that duties are duties, they can recognize them as such, and the will of an autocrat, who has absolute power of life and death, solemnly promulgated, must have greater influence still.

Although there is no fear of future punishment, the certainty of immediate punishment may deter men from many offences against society. And this motive is largely employed in China. If a son after the death of his father puts off the mourning habit too soon, he must have eighty blows.¹ If a person strikes his elder brother or sister, he receives ninety blows and banishment for two years and a half.² If a person strikes his father, mother, grandfather, or grandmother, he is beheaded.³ A person who has used abusive language is strangled.⁴ Persons who neglect the established order of precedence at village festivals shall suffer fifty blows.⁵ If one person strikes or kicks another without producing any visible hurt or wound, he shall suffer twenty blows.⁶ All persons using abusive language shall have ten blows.⁷ Every private person who uses a house, a carriage, dress, furniture, or other articles not conformable to the established rules and gradations, shall suffer fifty blows. And

¹ Staunton's Penal Code of China, 188.

² *Ib.* 345.

³ *Ib.* 346.

⁴ *Ib.* 357.

⁵ *Ib.* 191.

⁶ *Ib.* 324.

⁷ *Ib.* 354.

lastly, whoever is guilty of improper conduct, and such as is contrary to the spirit of the laws, though not a breach of any specific article, shall suffer from forty to eighty blows.¹ These laws seem enough to account for much of the external respect to parents, the courtesy to each other, the absence of abusive language, the simplicity of habits, and the general propriety of conduct which distinguish the Chinese from almost all other heathen nations. Few persons would be disposed to abuse others, or to wear too rich a dress, if sure to be publicly bamboosed for it. But notwithstanding all the checks upon various vicious dispositions, much remains in China to afflict a humane or Christian mind. Under the combined influence of philosophy and law, they certainly are much less demoralized than many other heathen nations. Almost all writers concur in representing them to be cheerful, industrious, orderly, peaceable, and good-tempered; they rarely quarrel or use abusive language to each other, they are good colonists, they carry on an extensive commerce, and their business-like character assimilates them in a striking manner to the most intelligent nations of the West.² But notwithstanding all that has been done for them by philosophy and law, they are heathens still, living without God, and without any of those dispositions which he loves.

Complete subjection to as perfect a despotism as

¹ Staunton, 419.

² Davis, i. 6, 207, 249, 250, 257, 381.

was ever contrived, with a slavish adherence to all the customs and opinions which have been established by "the wisdom of their ancestors," they have no spirit of enterprise, they are destitute of all independence of spirit, and limit their trammelled and timid minds to the acquisition of gain.

Some honour Confucius alone, some rather adore Boodh, but all worship Mammon. Money is the national idol, the summum bonum of high and low; for it they will do all things; without it nothing. Not satisfied with making wealth contribute to the enjoyments of this world, many burn tinned paper before their idols, with the expectation that the ashes will become dollars for their use beyond the grave.¹ To obtain money, they will cheat whenever an opportunity presents itself.² They lie without scruple;³ and when detected betray no shame.⁴ Mandarins are oppressive; merchants are knavish, and are all deceitful;⁵ they delight in slandering their best friends;⁶ and in general show a total want of conscientiousness.⁷ Like the Hindoos, they are gentle and mild, but like them they are also cold and cruel, barbarous to their cattle and merciless to each other. Various instances of extreme inhumanity

¹ Gutzlaff, i. 477.

² Ib. i. 505. Barrow, 179, 180.

³ Davis, i. 256. Barrow, 188.

⁴ Gutzlaff, i. 507.

⁵ Barrow, 179, 180, 187.

⁶ Gutzlaff, i. 507.

⁷ Ib. i. 477.

were witnessed by Mr. Barrow. One man having fractured his skull, his companions took him up and were going to bury him alive, but were prevented by a European. On the grand canal the stern of an old vessel crowded with spectators, fell in, and numbers were precipitated into the water; many boats were passing, yet none paid any attention to the drowning and shrieking wretches. On another occasion, the agent in the suite of the Dutch ambassador, on the road to the capital, in skating, fell into a pond; when the spectators, instead of helping him, ran away laughing.¹ What is no less disgraceful to them is the practice of infanticide, which all allow to exist, and which some affirm to be dreadfully common. "If further proofs were wanting," says Mr. Barrow, "to establish the insensible and incompassionate character of the Chinese, the horrid practice of infanticide, tolerated by custom and encouraged by the government, can leave no doubt on this subject."² "It is considered as a part of the duty of the police of Pekin to employ certain persons to go their rounds, at an early hour in the morning, with carts, in order to pick up such bodies of infants as may have been thrown out into the streets in the course of the night. No inquiries are made, but the bodies are carried to a common pit without the city walls, into which all those that may be living, as well as those that are dead,

¹ Barrow, 164—167.

² *Ib.* 167.

are thrown promiscuously." "The number of children thus unnaturally and inhumanly slaughtered or interred alive, in the course of a year, is differently stated by different authors, some making it about ten and others thirty thousand in the whole empire. Taking the mean, as given by those with whom we conversed on the subject, I should conclude that about twenty-four infants were, on an average, in Peking, daily carried to the pit of death." "This calculation gives nine thousand nearly for the capital alone, where it is supposed a number are exposed equal to that of all the other parts of the empire."¹ Mr. Davis doubts whether it is carried to this extent,² but Mr. Gutzlaff, who knows all the maritime provinces of China, by frequent visits for the distribution of Christian books, says in his recent publication respecting China, "We can assure the reader, from actual observation, that the murder of female infants is prevalent throughout the empire; and perpetuated with shameless atrocity."³

The treatment of women, in the higher classes at least, is the source of still more extended misery. At the head of this class of offences I must place polygamy, a cruel practice which, uniformly degrading both sexes, corrupts and ruins a nation as much as any vice which can be named. In China it is the source of a thousand cruel customs.

¹ Barrow, 168—170.

² Davis, i. 261, 262.

³ Gutzlaff, i. 491.

At the age of nine or ten, sisters are entirely separated from their brothers.¹ When grown up, a young woman cannot choose her own husband, but is sold by her parents to the suitor.² In this way marriages are often contracted without the persons to be married having ever seen each other.³ Thus united to one who is more likely to be a tyrant than a friend, she is forbidden to eat at the same table, or to sit in the same room with him.⁴ No intellectual employments ever cheer her comfortless seclusion, for women receive no education,⁵ and lest the buoyancy of health and natural cheerfulness should triumph over sorrow, and she should be happy in spite of seclusion, disdain, and ignorance, she is crippled for life by the unnatural compression of the feet; which often injures the health and always makes it painful to walk. Then, on the most frivolous pretexts, the husband may dismiss his wife; and that it may be impossible that a woman should ever find happiness by marrying the husband of her choice, public opinion makes it infamous for a widow to marry a second time.⁶ Thus in China, as in all other countries where it prevails, polygamy has achieved the degradation of the whole sex. Multitudes indeed cannot afford to maintain more than one wife. Nor can the poorer class in any country; but

¹ Barrow, 142.

² *Ib.* 145.

³ Davis, i. 286.

⁴ Barrow, 142.

⁵ Gutzlaff, ii. 163, 164.

⁶ Davis, i. 282, 283.

those who do, are quite enough to give the tone to the whole society; to injure the women in general; to lead to a thousand tyrannical customs destructive of their happiness; to uproot almost all domestic comfort; and eventually to degrade the tyrant no less than his unpitied slave. Whatever then may be the virtues of the Chinese, they are unprincipled, cruel, and ungodly. The religion of one part of the nation is a vile idolatry; that of the other approaches atheism. Multitudes openly deride their own religion, and probably there never was a nation yet which, as a whole, was so completely irreligious. Is that nation fit for the eternal presence of the Almighty in heaven? If the inhabitants of the South Seas, with other savage tribes, are in imminent danger, if the millions of Hindostan are under the sentence of God's wrath, is there any thing to mark out this people as the objects of his love? Can he love idolatry and atheism, selfishness and cruelty, inordinate vanity and devotedness to worldly gain? Alas, they are no exception to the rest of the heathen world, but like the rest, are living without God, and therefore without hope.

Thus heathen nations in general, whether barbarous or partially civilized, whether precocious or gentle, whether stupid or intelligent, are too surely lying in wickedness, "the children of wrath," who in many respects are even now unhappy, and are in danger of eternal death. *"Without holiness no man shall see the Lord,"*

and they are unholy: "*Except a man be born again, he cannot see the kingdom of God;*" and they are unregenerate: "*The unrighteous shall not inherit the kingdom of God,*" and they are totally debased by vice: all "*idolaters shall have their part in the lake which burneth with fire and brimstone;*" and they worship innumerable idols: "*He that soweth to the flesh, shall of the flesh reap corruption;*" and their hearts are altogether carnal: and finally, "*as many as have sinned without law, shall perish without law;*" and they live in sin continually.¹ It is too plain that they are incapable of the happiness of heaven, and unfitted by their habits for the presence of God, nor can he admit them there. Sooner would a parent place an assassin in the society of his children, or a shepherd introduce a tiger among his sheep, than God would exalt those whose characters at death are made up of all the dispositions which he abhors, to a place among his saints.

Of what use is it that we should blind ourselves to the truth? Is it charity to misrepresent their prospects by crying peace, peace, when there is no peace? To tell them that all is well when a few more years will place them beyond all hope? A fire is raging in our neighbourhood; some of the poor sufferers are looking on in helpless consternation at the wreck of their property, while others are in

¹ Heb. xii. 14. John iii. 3. 1 Cor. vi. 9. Rev. xxi. 8. Gal. vi. 8. Rom. ii. 12.

danger of being burnt to death, shall we shut our shutters on the flickering conflagration, stop our ears to the roar of the flames, express our conviction that all are safe, and so sink again to sleep; or shall we realize the magnitude of the catastrophe and hasten to extinguish the flames? However we may flatter them, the heathen in general are too evidently on their way to ruin; and the whole effect of our flattery is to soothe our consciences and to prolong our sloth. Whatever sophistries we employ to deceive ourselves, their doom remains the same, and while we sleep they perish. Every hour they are dying; at the very moment that the reader is examining this argument, some are passing into the presence of their Judge, undone. Within thirty years, a whole generation, hundreds of millions of idolaters will be ruined for ever. If some are now cheerful, the present happiness will embitter the future misery; but in the case of multitudes, sin and sorrow on earth, are leading down to worse sin and more intolerable sorrow in hell. And if we refuse to make Christ known to them within that thirty years, we share in their criminality and consent to their destruction. If any one denounce this statement as cruel fanaticism, while he himself does nothing to evangelize the heathen, I charge him with greater cruelty. If it be barbarous to pronounce them in danger of perishing, it is worse barbarity to let them perish unheeded. Irresistible evidence shows them to be in danger

of destruction, we may yet, with God's help, save them, and the sentimentalist will not. When danger is real, undeniable, urgent, to attempt to save them is humane; to disbelieve their danger and refuse them aid is savage. We see them struggling and sinking in the rapids, on the very verge of the abyss which is to swallow them up, what words can adequately describe the selfishness of the luxurious and wealthy sensualists, the devotees of pleasure and of fashion, who with power to save them, smile out their charitable conviction that they are safe and do nothing. The Word of God, and the facts of their condition, show us that they must shortly be miserable for ever; the preaching of the Gospel is the appointed instrument for their salvation; and nothing but the disbelief of Scripture, apathy to the sufferings of others, a thoughtless frivolity, a base devotedness to gain and pleasure, or the utter absence of all religion, can make us refuse to send it to them. Let us be for once serious. At this moment they are going before God with every characteristic which must ensure his curse; and our lethargy is adding to the number of lost souls. Within a few years millions of sinners, now capable of infinite happiness, will be beyond the reach of mercy; woe to them if they do not receive Christ: woe, woe to us if we do not make him known.

CHAPTER III.

PRACTICABILITY OF MISSIONS.

“ It shall come to pass afterward, that I will pour out my Spirit upon all flesh.”—Joel ii. 28.

“ I, if I be lifted up from the earth, will draw all men unto me.”—John xii. 32.

“ Lo, I am with you alway, even unto the end of the world.”—Matt. xxviii. 20.

WERE there no express command given to the Church to preach the Gospel to the heathen, the consideration of the blessings which it imparts to those who believe, should of itself make Christians anxious to preach it; or were we uncertain of the effects, still we have the express injunctions of our Saviour to do so; and both these considerations are strengthened by a view of the deplorable state into which our natural corruption, aided by demon worship, has plunged so many millions. What then if the prospect of evangelizing them seem arduous and costly? What if it threatens to expend large sums of money, and lives more valuable still? Is not the object worth the sacrifice?

Wherever a project is commenced which pro-

mises large returns to the capitalist, what sums of money are instantly subscribed? Millions are sometimes lost in commercial speculation as completely as if they had been thrown into the sea; and yet new speculations find new subscribers. Why should the effort to save men be that in which alone there is to be a timid and niggardly caution? Why should the same persons be so lavish in the one enterprise, so scrupulous in the other? Money need not indeed be wasted, nor is the scheme in the least questionable; but if it were, those who can hazard money for gain, should much more hazard it for the salvation of men. If the difficulties be thought by any to be so formidable that little can result from missionary effort but disappointment, still in a cause so great, and for persons so miserable, it is better to throw away effort than leave them to perish without aid. I can scarcely imagine that any one who should carefully read these pages will continue to doubt whether it is practicable to preach the Gospel to various heathen nations; but if he should retain his doubt, still let him not withhold his aid to missions so long as there remains the slightest prospect of success. The object is so great, benevolent, and necessary, that if money should eventually be wasted, it would be a generous waste. To waste on pleasure, on ostentation, on vice, on covetous avidity for imaginary gain, may indeed do discredit to the head or to the heart; but to waste on the experiment whether the Gospel of Christ may not

be preached to perishing sinners, while there is any hope of success, is better than to save for lower objects. But I ought not perhaps even for a moment to reason on an hypothesis which is utterly unreasonable, nor for a moment to admit that it may be impracticable to preach the Gospel to the world, since Scripture and experience most clearly demonstrate the contrary.

I. STATEMENTS OF SCRIPTURE.

Section I.—Practicability of missions proved from Scripture.

That the world in general will eventually be converted to Christ we learn from the very promise given immediately after the fall, that the seed of the woman should bruise the serpent's head:¹ for how could the head of the serpent be bruised or crushed by the seed of the woman, in other words, how could the power of Satan be destroyed in the world, while numbers remained under his dominion? It is true, his power would be crushed with reference to a small number of the elect, but with reference to the rest of mankind it would be untouched; whereas the image of the serpent, with mangled head, writhing in the agony of dissolution under the foot of the deliverer, implied that he should lose his dominion over men in general. Since that day God has been pleased often to renew

¹ Gen. iii. 15.

that promise, and with increasing distinctness. In the second Psalm, applied in the New Testament to our Lord,¹ God has said to the Messiah, "*Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.*"² All opposing powers must therefore yield, the impenitent being destroyed, the rest being brought under his dominion. There is as much reason to apply this promise to Hindostan or China, as to England or France; and as surely as any part of the heathen world has become his possession, the whole must. In the sixty-fifth Psalm, we read that all men shall eventually be worshippers of God. "*O thou that hearest prayer, unto thee shall all flesh come.*"³ Again, the seventy-second Psalm, which is incapable of being applied to any one except our Lord, contains promises no less extensive: "*He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him. His name shall endure for ever: his name shall be continued as long as the sun; and men*

¹ Acts iv. 26, 27; xiii. 33, &c.

² Ps. ii. 8, 9.

³ Ps. lxx. 2.

*shall be blessed in him: all nations shall call him blessed."*¹ The effect of his dominion is to be such, that all wars shall cease. "*He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.*"² From the time that the government should be upon his shoulder, that is, from the time of his ascension, his kingdom should have gradual extension, without any end but the subjugation of the whole earth. "*Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of Hosts will perform this.*"³ At that day the knowledge of God will be deep and universal, and it shall bring the Church of God to deep and settled peace. "*They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*"⁴ The consequences of the death of Christ will never fail to spread, till they issue in universal

¹ Ps. lxxii. 8—11, 17.

² Is. ii. 4.

³ Is. ix. 6, 7.

⁴ Is. xi. 9.

life and happiness. “*In this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.*”¹

The universality of Christ's dominion is equally taught in the Prophecies of Joel and of Daniel. In Joel we read, “*It shall come to pass afterward, that I will pour out my Spirit upon all flesh;*”² a promise which applied by the Apostle Peter to the effusion of the Spirit at Pentecost then began to be fulfilled, and must continue still to be accomplished in the Church till all flesh have at length received the promised blessing. The last Old Testament prophecy which I will mention on this point is found in the seventh chapter of Daniel. After a vision of the four great monarchies, to be succeeded by the blasphemous Papal power under the image of the little horn, Daniel then saw the glorious throne of the Eternal set in heaven for judgment; “*thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.*” While gazing on the glorious vision the

¹ Is. xxv. 6—8.

² Joel ii. 28.

prophet saw one like the Son of Man ascending on the clouds of heaven to the Eternal, to receive from him an universal empire. "*I saw in the night visions, and behold, one like the Son of man came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*"¹ When our Lord was adjured by the High Priest to say whether he was the Christ, he thus applied this prediction to himself: "*Thou hast said: nevertheless, I say unto you, Henceforth (ἀπ' ἄρτι) shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.*"² When therefore he ascended to his glory from the Mount of Olives, then did he come to the Ancient of days to receive his kingdom, and as the consequence of that gift, must *all* people, nations and languages, serve him. Even in his humiliation did our Lord reveal this appointed result of his sufferings. Small as was the company of his disciples then, he predicted that their influence should continually extend, till the whole world should be reformed by it. "*The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of*

¹ Dan. vii. 13, 14.

² Matt. xxvi. 64. St. Luke has the words ἀπο τοῦ νῦν, from this time. Luke xxii. 69.

³ Matt. xiii. 33.

meal, till the whole was leavened."¹ And without the veil of parable did he say to his disciples in anticipation of his approaching death upon the cross, "*I, if I be lifted up from the earth, will draw all men unto me.*"² This therefore is settled in the purpose of God. No combination of men can overthrow it. The scepticism of the indifferent, the opposition of the profane, the mirth of the scornful, the hypocrisy of priestcraft, the decay of some churches, the apostasy of others, the vices of Christendom, the heathenism of the world, and the worldly strife and sloth of Christians can never disappoint the purposes of the Almighty, or rob the Saviour of his reward. The empire of Turkey, the wandering Arabs, the tribes of Central Africa, the inaccessible Mahomedans of Persia, the vast islands of the Indian Archipelago, India, whose fields are white unto the harvest, and China, whose hundreds of millions are forbidden to listen to the Gospel, all these, and whatever other land is now under the power of Satan, bound down by the chains of error and of vice, must be the Lord's. His mind cannot change; and no enmity or indifference, no ignorance or superstition, no profligacy of morals, and no obstinacy of unbelief, whether found in people or governments, can hinder or even delay the triumphs of Almighty grace: and sooner or later there will be "*Great voices in heaven, saying, The kingdoms of this world are become the kingdoms of*

¹ Matt. xiii. 33.

² John xii. 32.

*our Lord and of his Christ; and he shall reign for ever and ever."*¹

Some may however think that God will work without our concurrence: and that since he is Almighty, our feeble instrumentality may be superfluous. It is true that he who when this world was wrapped in darkness said, "*Let there be light, and there was light,*" might dispense with all human instrumentality; removing all ignorance by inspiration, and conquering all ungodliness by grace. But has he ever done so? The Israelites were not instructed without a lawgiver and law. When the law was neglected they lost almost all their knowledge of God. If ever religion revived among them it was through the piety of a monarch like David, or through the rebukes of a prophet like Elijah. When affliction was sent to reclaim them from idolatry, direct instruction was added, nor did the exiles return to Jerusalem except by the exhortations of Daniel, and under the guidance of Nehemiah and Zerubbabel. Christianity itself, though it involved miracles the most stupendous was propagated by men. The agents employed were indeed feeble, and owed all their success to the power and grace of God; but their agency was still essential. Nor from that time to this has the Almighty in a single instance carried on his work in the world without a suitable instrumentality. Will he then, in accomplishing the final

¹ Rev. xi. 15.

triumphs of the Gospel, depart from the method which he has hitherto employed? Is the Gospel to prevail throughout the world by the agency of his people, or without their aid? If I mistake not, he has sufficiently declared his purpose.

While he was upon the earth, our Lord, beholding the numbers ready to be instructed in divine truth, but destitute of instructors, said to his disciples: "*The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*"¹ Now the Bible was given, not for one nation and one age, but for all nations through all ages: unless therefore the Scriptures intimate, that what was his will then is his will no longer, we are bound still to make that prayer and to act in harmony with it. In other words, if the harvest is to be reaped, we must send forth the reapers. The same remark applies to a passage in the Epistle to the Romans, "*Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*"² As in that day the agency of a preacher was necessary to bring those who knew not the Lord to call upon him, so unless there is some express decision of the Scriptures to the contrary, it must be necessary now. But so far are we from finding any

¹ Matt. ix. 37, 38.

² Rom. x. 13, 14.

express decision of the Scriptures to the contrary, that its predictions clearly show it to be the will of God that the nations of the earth should be converted by the instrumentality which has hitherto been employed.

The first prediction which I will cite is contained in the following words from the fifty-fourth chapter of Isaiah. "*Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.*"¹ St. Paul has explained this passage in the following words, "*Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with*

¹ Isaiah liv. 1—3.

*her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise."*¹ The Jewish nation then is represented by Hagar; the church of God in the Jewish nation by Sarah. The bondwoman and her son were Jerusalem, and her children, in the bondage of the law. Sarah and Isaac were the heavenly Jerusalem, or the church of God among the Jews, with all the Gentile converts. Before the birth of Isaac, Hagar became the married wife, and Sarah was desolate. So before the coming of Christ, the Jews had many temporal blessings; while religion being almost gone, and discountenanced by the Jewish rulers, the church of God was, like Sarah, desolate. This prophecy then refers to the earthly Jerusalem and to the heavenly, to the Jewish nation and the church of God. The nation of the Jews was now to be brought low, cast out like Hagar and her son, the first covenant waxing old and ready to vanish away;² while on the other hand the time to favour Sion was come, and the church of God at Jerusalem was to enlarge on every hand, filling cities hitherto ungodly with enlightened believers, and inheriting

¹ Gal. iv. 21—28.² Heb. viii. 13.

the Gentiles too by the triumphs of Jewish evangelists throughout the civilized world.

But though the first age saw a glorious accomplishment of this prediction in the successes of the first Christian evangelists, yet why must the accomplishment stop there. The promise is, "*thy seed shall inherit the Gentiles*," and while three-fourths of the earth remain utterly desolate, still much more must be done before we have seen its full accomplishment. But if so, then the same instrumentality is likely to be employed still. It is one prophecy; and the mode of fulfilment in the first age of Christianity will in all probability be the mode of fulfilment to the end. If one fourth part of the Gentiles has been won to the church, by the members of that church becoming Christian evangelists, it remains that the other three-fourths are to be won by Christian evangelists too.

Let us now compare the sixtieth chapter with this. In the fifty-fourth, there are great promises to a favoured community. In the sixtieth, there are also great promises to some community, and upon examination these communities appear to be the same. Both had been greatly afflicted,¹ the one had been desolate and forsaken,² the other smitten in wrath.³ The one should inherit the Gen-

¹ Isaiah liv. 11.; lx. 14, 15.

² Isaiah liv. 1, 4, 6.

³ Isaiah lx. 10.

tiles,¹ the other should also inherit them;² to the one God said, "*For a small moment have I forsaken thee; but with great mercies will I gather thee;*"³ to the other, "*In my wrath I smote thee, but in my favour have I had mercy on thee.*"⁴ The walls of the one should be built of precious stones.⁵ To the other were promised the glory of Lebanon, to make the place of the feet of Jehovah glorious.⁶ Of the one it was said, "*Whosoever shall gather together against thee shall fall for thy sake:*"⁷ of the other, "*The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.*"⁸ One received this promise: "*In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee;*"⁹ to the other it was declared, "*Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.*"¹⁰

From these similar promises it is plain that the same community is spoken of in both the chapters, and since the fifty-fourth of Isaiah is declared by St. Paul to refer to the church of God, the sixtieth must also refer to it. And this is rendered more clear from the prediction in the

¹ Isaiah liv. 3.

² Isaiah lx. 3, 5, 10, 12.

³ Isaiah liv. 7.

⁴ Isaiah lx. 10.

⁵ Isaiah liv. 11, 12.

⁶ Isaiah lx. 13.

⁷ Isaiah liv. 15.

⁸ Isaiah lx. 12.

⁹ Isaiah liv. 14.

¹⁰ Isaiah lx. 18.

fourteenth verse. "*They shall call thee The city of the Lord, The Zion of the Holy One of Israel.*" For this is the name by which the church of God is designated in the New Testament: "*Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven.*"¹ If this be the true application of this prophecy, then we must observe that here it is distinctly predicted that it is the spiritual glory of the church which is to attract to it all nations. "*Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. AND THE GENTILES SHALL COME TO THY LIGHT, AND KINGS TO THE BRIGHTNESS OF THY RISING.*"² It is then when the grace of God shall shine resplendently in the universal church, that the triumphs of the first age of Christianity will be surpassed.

The first Christians led on by the Apostles of our Lord, resplendent in holiness, faith, love, benevolence, humility, spirituality, integrity and devoted zeal, exhibiting such virtues as the world had never seen, gathering strength from opposition, honour from shame, and triumph from suffer-

¹ Heb. xii. 22.

² Isaiah lx. 1—3.

ing, compelled both nations and kings to acknowledge the truth of Christianity: when the same grace shall again fill the hearts of Christians in general, then the universal church, like a gorgeous temple, built up of glittering gems, and illuminated by supernatural light within, will shed unearthly lustre on the earth's midnight gloom. All eyes will observe it, all hearts will be attracted, and nations coming to its light, it will be seen to be the instrument in the hands of God for converting the whole world.

The same truth is further declared by the following prediction in the second of Isaiah. "*It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and ALL NATIONS SHALL FLOW UNTO IT. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths:* FOR OUT OF ZION SHALL GO FORTH THE LAW, AND THE WORD OF THE LORD FROM JERUSALEM."

¹ Three things are here predicted: first, that Mount Sion or the church of God shall be exalted above every other community; secondly, that many nations should attach themselves to it; and thirdly, that the immediate cause of their uniting themselves to it would be the instruction which it should send forth.

¹ Isaiah ii. 2, 3.

In other words, it is the purpose of God that Christian evangelists shall be sent out to the nations of the world, by whom they are to be brought into communion with the church, and to a participation in its blessings. This is also predicted in the fifty-fifth chapter of Isaiah. The fifty-third having described the sufferings of our Saviour, and the fifty-fourth, the consequent enlargement and prosperity of his church, the fifty-fifth contains an invitation to sinners to seek a share in these blessings, and ends thus: "*Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.*"¹ These words predict a moral renovation of the world, in which men, hitherto as noxious and useless as the brier and the thorn, shall become like the fir and the myrtle, dignified with every noblest principle and fragrant with each amiable affection; while all the sorrow which sin had made to settle over the earth should be changed into a joy as universal as though the sweetest melody were to echo from every mountain, and ring through every forest of the earth. But that which is to accomplish throughout the world this moral renovation, at-

¹ Isaiah lv. 12, 13.

tended with such spiritual joy, is, that the preachers of the Gospel should go forth to proclaim the Saviour. Before *them* alone will the mountains burst into singing; *their* progress alone will create this univereal exultation.

Further, when the prophet Daniel recalled to the mind of Nebuchadnezzar, the image of four metals which he had seen in a prophetic dream, he added, "*Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth.*"¹ Each separate part of that image represented a separate monarchy, and the stone which struck the image was thus explained, "*In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*"² That stone is the church of Christ, cut out from the mountain mass of ungodliness in the world, without hands, that is, by the power and grace of God. It is this church which is to strike the image.³ It is this

¹ Dan. ii. 34, 35.² Dan. ii. 44.³ Dan. ii. 34.

church of God which is to break in pieces and consume all antichristian institutions, and then grow into a mountain to fill the whole earth. Next let us remember our Saviour's decisive language, "*Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*"¹ Then to the end of the world are his disciples to teach all who need instruction; to the end of the world his presence will make their ministry effectual.

I will only add, that in the Apocalypse just before the prophet heard the prophetic angel exclaim, "*Babylon is fallen,*"² and before he saw one like unto the Son of Man gathering the ripe harvest of the world,³ he first "*saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people;*"⁴ apparently to show that this universal publication of the Gospel should first destroy the apostate church of Rome, and then lead to the ingathering of all nations to the church of Christ.

As then one series of predictions lead us to expect with perfect confidence that the world shall eventually be converted, so the other intimates that Christians will be employed to convert it. But

¹ Matt. xxviii. 19, 20.

² Rev. xiv. 8.

³ Rev. xiv. 16.

⁴ Rev. xiv. 6.

if the world is to be converted, and if Christians are to be employed for its conversion, then sooner or later missions must have the most ample triumph; and under that very instrumentality, however despised, the world will one day be converted to Christ. With these promises before them, Christians are not permitted to hesitate. God has engaged to crown their efforts with success, and what are difficulties? When Israel was trembling on the shore of the Red Sea, and the Lord said, "*Speak unto the children of Israel that they go forward,*" was it for them to allege that the ocean was impassable, and the command a mockery? And what more right have we to doubt and disobey, when the Lord says, "*Go ye into all the world, and preach the Gospel to every creature,*" because we have a sea of difficulties to pass through? Whatever those difficulties may be, they are nothing to the Omnipotent; and he has said they shall yield.

Let it be echoed then by ten thousand tongues, and ten thousand times repeated, that it is hopeless to attempt the conversion of the heathen; those engaged in this great cause can bear to hear the worst. It may be said, that tribes in a state of barbarism are too ferocious to be tamed, or too degraded to receive instruction; that instruction must precede Christianity; and that to preach to them is to plough the rock or rain upon the desert. In more civilized nations, as India, it may be said, the work is still more fruitless. There, a

faith so ancient, that its origin is lost in a remote antiquity, has been transmitted through uncounted generations, has received universal homage, and is now held by consentient millions: poets have adorned its legends, and sages enforced its maxims: its deities fill each of the elements, and occupy almost every spot: its priesthood have unlimited influence; its rites are mingled with all transactions; and its festivals are the sunny spots of life: affection and terror combine to hold fast its devotees. For a Hindoo to renounce his creed is for him to become a friendless outcast, the object of enmity and scorn. Tell him of the miracles of Jesus, and he pleads the mightier miracles of Vishnoo: tell him of the holiness of God, and he thinks of the sanctity of some profligate Fakir: speak to him of the need of an atonement, and he replies that the Ganges can wash away his sins: intreat him by the terrors of the last judgment, and he will rather hazard them than sacrifice his property, be disowned by his family, and cast out by all the world beside. Plead that numbers in Europe believe in Christ, and he will reply that greater numbers in Asia believe in Bramah. Recount your list of great and good men who have written, preached, and bled in defence of Christianity; Hindooism also has its philosophers, its devotees, and its martyrs. And even should all his arguments be answered, and his judgment be on the side of Christianity, the slightest gain or pleasure may sweep away his convictions, and when

you think that you have been engraving your lessons upon steel, you will find that you have only been tracing characters on the sand. To all this it is enough for the Christian to reply, that God has commanded the Gospel to be preached, and it shall be; God has promised to bless that preaching, and it will be blessed. Against all sorts of discouragements the Christian may set the fixed purpose of God to make the Gospel triumph. Christ has said, "*I, if I be lifted up from the earth, will draw all men unto me,*" and sooner will heaven and earth pass than that word fail. As surely as Christ bore our sins in his own body on the tree, so surely shall that love which passes knowledge, at length constrain all the nations of the earth to live no longer to themselves but to him. We need therefore no evidence that missions are practicable, we know they must be; we demand no proof that they can penetrate heathen nations, and subdue them to Christ, he has decreed that they shall: and all sorts of difficulties must at length be surmounted; and delay, however long, must at length issue in complete success.

But let it not be thought that we dwell so much on those divine injunctions and promises which supersede the necessity of an enquiry into the proof of the practicability of missions derived from experience, because that proof is wanting. On the contrary, the evidence is abundant, as I will now proceed to show. The heathen nations to whom

Christian missionaries are sent may be divided into the barbarous and the semi-civilized. Among the semi-civilized are the Hindoos, the Indo-Chinese, and the Chinese. Among the barbarous may be numbered, the South Sea Islanders and the inhabitants of the Sandwich Isles, the Greenlanders and the Esquimaux. Each of these great divisions of the heathen world has its advantages and disadvantages; in each there are circumstances which aid the missionary; in each there are others which oppose him. The work is so distinct in each, that success in the one may not at once be inferred from success in the other. If the Gospel should make great impression on savages, it might be repelled by those who were more civilized. If it converted thousands in more civilized communities, it might prove fruitless among barbarians. But happily we have independent proof of the accessibility of both divisions of the heathen world. There are none among the heathen too low to be elevated, too stupid to be convinced, too ferocious to be tamed, too sensual to be reclaimed, too inert to be interested, or too proud to be abased.

SECTION FIRST.—PRACTICABILITY OF MISSIONS TO
BARBAROUS NATIONS.

Let me begin with the missions to savages.

First. *Greenland*.—When Matthew Stach and Christian Stach first landed on the shores of Green-

land in 1733, and were joined the year following by Frederick Boenish and John Beck, there was little to encourage them in the circumstances of the inhabitants. Their mode of living was filthy and disgusting in the extreme;¹ their houses were constructed of large stones, with earth and sods instead of mortar, the roof being covered with sods and earth, not unlike the poorer cabins in Ireland; and they lived chiefly on seals, which furnished them with food, clothing, and bedding, with coverings for their boats, and with oil for their lamps, which through the long winter nights hung suspended from the low roofs of their huts.² When the missionaries first entered on their labours at New Herrnhut, few were willing to afford them a lodging even when offered money for it; and when they visited a native he would frequently ask them whether they were not soon going away again.³ For some time they had scarcely any opportunities of being useful to the people. "Few called upon them, except when driven by necessity to obtain victuals; and when they did, they showed an utter aversion to religious discourse. If a missionary tarried with them more than one night, they used every diabolical art to entice him to join in their dissolute practices: and not succeeding in this, they endeavoured to vex and irritate him by mockeries, and by mimicking his reading, pray-

¹ Holmes' Historical Sketches of the Missions of the United Brethren, 13.

² *Ib.* 9.

³ *Ib.* 15.

ing, and singing, or by interrupting his devotions by their hideous howling and the noise of their drums." "When the savages found that they could effect nothing in this way, they resorted to other measures. They insulted and maltreated their persons. They pelted them with stones; climbed upon their shoulders; destroyed their goods; and even attempted to spoil their boat, or drive her out to sea; which would have deprived them of their chief means of support, and must in every respect have proved fatal to them. Their cruelty did not stop here. One night the missionaries perceived that some person was endeavouring to draw aside the curtains of their tent, which were fastened with a couple of pins. Going out to see who it was, they beheld to their amazement, a number of Greenlanders with knives in their hands; nor could they drive them away, till they threatened them with their fire-arms. Our missionaries supposed their only intention was to take away the skins, which covered the tent: but some years after they learned that the savages had conspired against their lives, expecting that the other Europeans would not deem it worth their while to revenge the death of such poor despised people." "Those that lived at a distance were stupid, ignorant, and void of reflection; and those in the vicinity, who had long been instructed, were not grown better but rather worse; they appeared disgusted with religious discourse, and hardened against the truth. Sometimes they urged their

want of understanding as an excuse, and would say, 'Show us the God you describe, then will we believe in him and serve him.'" "At other times they exerted their wit in shocking and profane jests at the most sacred mysteries of religion."¹ "Five years thus passed without any apparent effect being produced. At length a man named Kayarnak hearing from the missionary Beck one day the history of our Lord's sufferings, was deeply interested. His conviction ended in faith, and on Easter Sunday, 1739, he was baptized. This was only a signal for persecution. His brother-in-law, who had come to live with the missionaries, was murdered; another was threatened, and Kayarnak himself fled in terror from the missionary settlement."² But like the early Christians who were driven by persecution from Jerusalem, he only retired from the malice of his enemies, to preach Christ to others; and in about a year he returned to New Herrnhut, where he aided the missionaries in the instruction of the heathen, till his death in 1741. Meanwhile the number of inquirers began to increase. At the close of 1748 no less than two hundred and thirty resided at the settlement, of whom thirty-five were baptized in that year after giving satisfactory proofs of real conversion. In 1747 the brethren erected their first church.³ After this the settlement con-

¹ Holmes, 23, 24.

² *Ib.* 29, 30.

³ *Ib.* 35, 36.

tinued to prosper. "The number annually added to the church by baptism was between thirty and forty, and some years it exceeded fifty," and "the inhabitants in 1769 amounted to five hundred and forty."¹ At the same time the mission began to enlarge. In 1758 the brethren founded the settlement of Lichtenfels. Various families soon placed themselves under their discipline, and in a few years the congregation there amounted to two hundred and ninety persons.² The settlement at Lichtenau followed in 1774, where in a few years the number of baptized natives amounted to two hundred and five.³

Up to this day the three settlements have continued to receive the blessing of God.

In August, 1824, a fourth settlement was founded, which received the name of Fredericksthal.⁴ Many natives flocked in, so that in the first winter the inhabitants amounted to two hundred and fifty. December 19th, forty were admitted into the church by baptism.⁵ Since that time God has been pleased to continue to bless his Word, and in the year 1836, there were in the four congregations sixteen hundred and seventy-nine baptized persons under Christian discipline, living on these four missionary settlements, and affording abundant proof that God can by his Word and by his Spirit elevate the most

¹ Holmes, 46.

² Ib. 45.

³ Ib. 48.

⁴ Moravians in Greenland. 2nd Edit. 283.

⁵ Ib. 286.

degraded to intelligence, and change the apathy of the most indifferent into earnestness.

Secondly. *New Zealand*.—The prospects of the first missionaries to New Zealand, who at the close of 1814 landed at the Bay of Islands,¹ were not more encouraging than those of the Moravian brethren, who first settled on the coast of Greenland. They were come to a people who were proud and cruel, capricious and revengeful, who without the knowledge of God and the wish for civilization, were devoted to a life of plunder, and lived in perpetual strife. So recently as the year 1809, the crew of the English ship *Boyd*, and nearly all the passengers, had been massacred at *Wangaroa*, a few miles to the north of the first missionary station, *Rangioua*. A chief having engaged himself as a common sailor for the voyage from Port Jackson to New Zealand, was flogged and insulted on board for alleged idleness, and no sooner did he touch the shore than he roused his countrymen to fury. Captain Thompson the commander, and several of the sailors were murdered on landing; the vessel was then seized; nearly all on board were massacred; and the mangled bodies of about seventy Europeans formed a bloody banquet for the cannibal assassins.² Among this people the missionaries had much to bear. It was long before they could make them at all comprehend that they

¹ Yates' *New Zealand*, 167.

² Nicholas' *Voyage to New Zealand*, i. 147—149.

came to do them good. And as they were defenceless and despised, they had to endure all sorts of vexations. Though often kind, the natives, with the caprice of savages, were also often intolerably rude. When a school was formed, children would all leave unless paid for coming. At the sound of the chapel bell on the Sabbath, the natives would immediately run away to fish, or row their canoes. If any came to worship, they would start up in the middle of the service and call out, "That's a lie, that's a lie, let us all go."¹

Sometimes the missionaries had to witness horrid scenes of cruelty. On the 1st of February, 1820, Mr. Kemp saw a slave girl lying among the fern nearly dead from starvation. There were natives near; but none of them gave her any help. That day he sent her food: the next day when he went again, they had been pelting her with stones, one of which, weighing several pounds, still lay upon her emaciated body: she could neither speak nor eat; and the day after that she died.²

Sometimes their own lives were threatened. Two hundred of them would rush upon a single missionary, armed with spears, clubs, and loaded muskets, "assuming the most terrific postures, and uttering the most fiend-like yells."³ If this was only to excite his terror, it showed at least how little they respected him. In fact each missionary

¹ Yate, 170, 173, 174.

² Twenty-second Church Missionary Report, 359.

³ Yate, 170.

was despised, insulted, and mocked. They would come into his house when they pleased, and steal all that they could find.¹ Sometimes they would stand outside, pelt the house with stones, kill the goats, steal the fowls, break the fences, and use all manner of obscene and threatening language.² Sometimes they would trample down the growing crops, or run over the beds of the garden; then they would come into the house and eat all the food which was dressed: and sometimes besides eating the dinner prepared for the family, they would break the plates and dishes, and take away the knives and forks. In the middle even of the night, thieves would invade their premises, and on one occasion they broke into Mr. Puckey's house, and while some stole what they could find, two of them laid hold of his son by his hair, threatening to sever his head with their hatchets if he uttered a word.³ At length their violence so increased, that, apprehending their lives were in danger, the missionaries sent to Sydney all their property, not absolutely necessary for present use, and were themselves prepared to leave the island at any moment.⁴

Another great obstacle to their success has been

¹ Twenty-second Church Missionary Report, 200, 355, 360; Missionary Register for 1817, 347; Register for 1818, 526; Twenty-seventh Church Missionary Report, 159, 350, &c. &c.

² Twenty-seventh Church Missionary Report, 157.

³ Twenty-second Church Missionary Report, 355, 356.

⁴ Twenty-seventh Church Missionary Report, 163, 164.

the conduct of the Europeans. There are eight or ten respectable families in the Bay of Islands, but all the rest are a disgrace to their country. About four hundred runaway convicts and seamen, degraded below the level of the heathen themselves, live by selling grog, or by practices more infamous. They are drunken, profligate, and profane; quarrel and fight with one another; ridicule and calumniate the missionaries; will never listen to their remonstrances; and live without any recognition of God. To the influence of these wicked men, the European and American crews add theirs. The sailors that come into the bay are frequently drunken, profligate, and profane, and the captains will not or cannot controul them. Occasionally, European traders are guilty of the most atrocious barbarity. Some have massacred many of the natives in cold blood; and some have carried on a traffic in human heads, the supply of which must have been often procured for the trade by wholesale murders.¹ The

¹ See the evidence given before the Lords by Messrs. Watkins, Flatt, and Polack, the Rev. F. Wilkinson, and Captain Fitzroy: and Polack's *New Zealand*, ii. 115.

“It must be added that many masters of colonial trading vessels have, for the paltry interested consideration of a few tons of flax, done every thing that villany could devise to aid these miserable savages in destroying each other. A man, if he deserves the appellation, named Stewart, commanded a brig called the ‘Elizabeth,’ and sailed from Port Jackson in 1831; he directed his course to Cook’s Strait, in search of flax to fill his vessel. On arriving at the flax district, he inquired for the article he was in quest of, when the natives told him, if he would help them to destroy their ene-

consequence has been that to this day, notwithstanding the neighbourhood of the missionaries, and all their influence with the people, Kororarika, the principal village of the bay, at which the ships touch, and where these Europeans live, is the very worst place in the island.¹ During nearly fifteen years, the natives manifested much indifference to the instruction given by the missionaries in the Bay of Islands, and forbade their settling in any of the villages in the interior. Meanwhile, notwithstanding all these discouragements, they continued their benevolent labours: they translated various books; cultivated a little land; built better houses than the natives had before seen; raised chapels; held public worship on the Lord's day; persevered in their schools; talked with all who would listen; administered medicine to the sick; and in every way returned good for evil. By degrees they obtained the confidence and respect of the people, more of them began to listen, and the

mies, his assistance should be rewarded with a cargo of flax. The perfidious wretch instantly agreed, took as passengers a large number of native warriors, and sailed for Banks' Peninsula. On arriving off the coast, Stewart decoyed the principal chiefs and families on board, when they were immediately put in confinement. A great number of the natives of the district were thus decoyed, put to death with tortures, and *actually cooked in the ship's coppers*, and when the inhabitants could no longer be induced to go on board the floating Golgotha, Stewart and the natives went on shore, destroyed all they could find, and set fire to the villages."—Polack, ii. 113, 114.

¹ See Evid. passim.

mission gradually enlarged. Up to 1819 Rangihona was the only station; in 1819 they founded a second at Kerikeri; in 1823 they added that of Paihia, and in 1830 they planted a fourth in a populous district at Waimate. Since that time the mission has advanced rapidly; in 1834 three more stations were added, and in 1835 still three others. So that there are now ten stations, of which five are in the neighbourhood of the River Thames, far to the south of the Bay of Islands. In these ten stations there are now thirty-three missionaries, most of them married, with two female teachers. These by their just, peaceable, and benevolent conduct, have obtained general esteem. They have "not only the respect of the chiefs, but the respect of the settlers of all descriptions whose respect was worth having. All the principal settlers look up to the missionaries, and acknowledge the value of their protection; and they say, to any one who asks them the question, that they could not remain in the island without the missionaries."¹ Under their care the schools are more than fifty-four in number, with 1431 scholars. For these and for the other natives they have printed at the mission press the New Testament, the Liturgy, a hymn book, school books, arithmetical tables, and tracts in the native language.² Above seventy acres

¹ Evidence of Captain R. Fitzroy, R. N., 162. The testimony of Mr. Polack is to the same effect. Evidence, 84.

² Evidence, 196. Thirty-eighth Church Missionary Report.

are under cultivation in the missionary farm; the superintendent grows wheat enough for the supply of the whole mission; and he has a two-horse threshing machine and a water-mill for grinding flour.¹ Encouraged by his example, the natives of the neighbourhood are beginning to grow wheat. In 1836 they employed fifteen bushels of wheat as seed, and have now above forty acres under tillage.² Cattle also, sheep and goats have been introduced by the missionaries, and some are now possessed by natives.³

But schools and crops of corn are not the only blessings which the missionaries have imparted. God has at length comforted his faithful servants, by higher and better success. They know too well the solemn profession made in baptism to administer that ordinance with indecent and mischievous haste. When baptism is administered as it was some years since in the West Indian Islands, and as it has been since indeed elsewhere, the enumeration of numbers baptized can inspire nothing but sorrow and disgust.⁴

¹ Evidence, 197.

² *Ib.* 197.

³ *Ib.* 189, 191.

⁴ Among the official returns to the governors of various islands from beneficed clergymen, in consequence of a circular letter from Earl Bathurst in 1817, the following extracts are made in Mr. Stephen's work on West Indian slavery. "The population of my parish may be *twenty-four thousand slaves*. I can assume to say *five thousand* have been already baptized. Preparatory measures for the speedy baptism of *the whole* are now adopting. Much I apprehend will be accomplished by the middle of September; I therefore solicit to be allowed till October to transmit my general

Thus the name of Christ is dishonoured. Those who are heathenish in opinions and habits still bear his name. Men think they are Christians when they are not, a sacred ordinance is desecrated, intelligent infidels triumph in the folly of professed Christians, and the professed Church of Christ, instead of being a company of saints and faithful brethren, become a mass of corruption. But the missionaries in New Zealand baptized those only, who by their sound profession of faith and consistent life, appeared to be the subjects of Divine grace.¹

return. The fee is now established by law at two shillings and sixpence for each slave, and is paid in my parish by the proprietary." Another rector writes, "*Since the passing of the Curate's Bill I have baptized upon an average fifty or sixty every Sunday; so that with what were baptized previous to the passing of the said bill, the great majority of the negroes in this parish are become Christians, and in a very short time all will be so.*" Another writes, "*Of late, there has been an increasing disposition among them (the slaves) to receive baptism; and within the last twelve months nearly three thousand of their names have been registered.*"—*Stephen*, i. 225, 226. All these poor slaves continued untaught pagans till the passing of the Curate's Bill, which entitled clergymen to a fee of 2s. 6d. for each baptism, and then twenty-four thousand in one parish were made *Christians* at once, without instruction, examination, or subsequent discipline, or any change in their habits, to live and die almost like those animals upon whom the holy water is sprinkled by the priests at Rome, on the feast of St. Antonio.

¹ When Mr. Wilkinson was crossing from Hokianga to the Bay of Islands, he lodged at the house of a native. They gave him a hearty welcome, a clean blanket, and a bed of fern. Several mem-

Hence therefore the list of their baptized natives may be taken as generally less than the list of real Christians among their flocks, because if they would sometimes think those to be pious who were not really so, many others would be really pious before their teachers would have the opportunity of knowing it. Many years passed before they baptized one convert: but at length, in 1830, eight adults were baptized; and many more began to manifest a work of grace in their hearts.¹ These had increased in 1835 to sixty-four communicants.² Since that time the progress of the infant church has been more rapid. In one year (1834-5) nineteen men and fifteen women were baptized at Waimate.³ October 4, 1835, twenty-nine more were there baptized; March 13, 1836, forty-four; May 3, eleven; May 22, three; and November 20, fifteen; lastly, April 2, 1837, twenty-six men were added to the church. At other stations similar blessings have been granted, though, the natives being fewer, the converts have been also less numerous, and on the whole, the little band of Christ's disciples has been since 1830 continually multiplying. On the 4th of

bers of the family having Testaments, after supper a chapter was read in the native language, they then knelt down and prayed; and this was repeated in the morning. The head of that family was an unbaptized member of the congregation at Waimate.—*Evidence*, 97.

¹ Thirty-first Church Missionary Report, 53.

² Thirty-sixth Church Missionary Report, 47.

³ Evidence, 194.

September, 1836, there were at the Waimate chapel 120 native communicants,¹ and both there and in the other stations, the congregations are often so great that numbers are obliged to stand without. But the Gospel is now preached beyond the limits to which the missionaries are obliged to confine their personal exertions. In 1831, Aparahama, a converted youth, began to speak to his countrymen. By his means Ripi was converted.² Thenceforth that chief began to preach to his own tribe and to others.³ Others have since been selected for similar employments, and at this time there are no less than thirty-four native teachers.⁴ Some of these are stationed in villages for which no missionary can be spared: and others itinerate to considerable distances from the missionary stations, preaching the Word, by whom natives are brought to the missionaries from a distance of forty miles.⁵ Numbers are now learning to read the Scriptures who have never been in the missionary schools; and on the whole Mr. Coates considers that the influence of the mission is in various ways extended to about two-thirds of the northern island.⁶ The following is the tabular view of the present extent of the mission given by Mr. Coates in his evidence before the Lords.⁷

¹ Evidence, 192.

² Thirty-second Church Missionary Report, 66.

³ Thirty-third Church Missionary Report, 60.

⁴ Thirty-eighth Church Missionary Report.

⁵ Evidence, 195.

⁶ *Ib.* 254.

⁷ *Ib.* 185, 186.

NORTHERN DISTRICT.

STATION.	When formed.	Number of Schools.	NUMBER OF SCHOLARS.				Congrega- tions.	Communi- cants.
			Boys.	Girls.	Sexes mixed.	Youths and Adults.	Total.	
Ranghona, removed to Tepuna	1814 1832	2	60	38	—	—	98	2
Kerikeri	1819	6	—	—	136	—	136	14
Paihia	1823	7	40	22	134	—	196	33
Waimate	1830	17	116	139	42	94	391	120
Kaitiaki	1834	3	50	40	25	—	115	7
		37	266	239	337	94	936	176

SOUTHERN DISTRICT.

Puri	1834	4	40	10	25	—	75	166	2
Mangapouri	1834	4	70	60	—	—	130	290	—
Matamata	1835	3	—	—	120	—	120	230	—
Rotorua	1835	3	—	—	90	—	90	—	—
Tauranga	1835	3	—	—	80	—	80	160	—
		17	110	70	315	—	495	846	2
		37	266	239	337	94	936	1630	176
Northern District		54	376	309	652	94	1431	2476	178

Considering the piety and caution of the missionaries, these figures most eloquently tell us how the work of the Lord is prospering in their hands. So rapid an extension after so long delay, proves that the Gospel is threatening the idolatry of the whole island. Meanwhile the fruits of piety among those converted are already abundant. Mr. Marsden, the founder of the mission, whose heart first pitied their degradation, whose zeal animated the Society at home, who often crossed the ocean from New South Wales to promote their welfare, and never would despair of their conversion, was permitted ere his death to render them one last service, by leaving on record, in a letter dated May 6, 1837, the following testimony to the state of the missionary settlements: "Since my arrival I have visited many of the stations within the compass of 100 miles, and have observed a wonderful change has taken place within the last seven years. The portions of the Sacred Scriptures which have been printed have had a most astonishing effect. They are read every where by the natives where I have been. The natives teach one another, and find great pleasure in the Word of God, and carry that sacred treasure with them wherever they go. Great numbers have been baptized, both chiefs and their people. I have met with some very pious chiefs, who have been intreated by Pomare and Titore to join them in their present war, but they have refused. I met with one pious chief who was a great warrior, and was severely wounded in action

the very day I arrived in New Zealand on my last visit; who informed me Titore had sent for him, but he would fight no more. I visited his station; he has built a neat clean place of worship, which is visited by the missionaries. In this he teaches school, as well as his son. I am at present at Waimate, which was formerly one of the most warlike districts in the islands; and I could not learn that one individual had joined the contending parties. *Waimate is the most moral and orderly place I ever was in.* A great number of the inhabitants for some miles have been baptized, and live like Christians. There are no riots, drunkenness, or swearing or quarrels, but all is order and peace. The same effects I have observed produced by the Scriptures and labours of the missionaries in other districts. My own mind has been exceedingly gratified with what I have seen and heard, and I have no doubt but New Zealand will become a civilized nation. I consider the missionaries, as a body, very pious, prudent, and laborious men, and that they and their children are walking in the admonition of the Lord.”¹

I will close this evidence by the equally decisive testimony of Mr. Polack, who, neither a member of the Church of England, nor unhappily of the Church of Christ, has very honourably to himself given this impartial testimony to the result of those missionary efforts, among which he

¹ Evidence, 193.

lived for about four years. "As an individual residing in the country, in my transactions with a minor portion of the brethren, I have met with kindness, hospitality, and politeness. These remarks particularly refer to Messrs. Henry and W. Williams, Clarke, Hamblin, Fairburn, Chapman, &c. who have conciliated esteem by the usefulness of their lives. There are doubtless others of equally pleasing character, removed in distant stations."¹ "To the even conduct of many of the present missionaries, despite of the drawbacks I have fully stated among the defective members of their corps, must be entirely attributed the marked improvement in the rising generation of the people, who reside at some distance from the vicinity of reckless runaway sailors, who have broken engagements with their employers, and prisoners escaped from the penal colonies. The mission chapel-houses, &c. are built of timber, brick, and a few of stone, in the erection of which the missionaries have been assisted by the natives in their employ, many of whom are really proficient in the trade of house-carpentry, joiners' work, shingling, sawing, &c. The struggles of the early missionaries, many of whom are now comfortably located in the country, were sorely distressing; nor are these difficulties less felt at the present day in the new formed stations, where few of the members have settled themselves, but at the extreme hazard of their lives.

¹ Polack, ii. 146.

“The Waimate establishment, fifteen miles to the westward of the Bay of Islands, may be regarded as the agricultural settlement of the Society in New Zealand. The formation of this farm in 1830, called forth the torpid mechanical genius of the native youth, in making thousands of bricks, excavating wells, felling and sawing timber, building stalls for horses, cottages, shops for different mechanical works; forming agricultural implements, such as ploughs, harrows, waggons, carts, and ‘last not least,’ the erection of a mill for grinding corn, which was certainly an era in the country, in the progress of mechanism.

“This mission has done more towards making the natives acquainted with improvements in their farms, and setting examples of comfort and domestic felicity, than all the commercial Europeans added together; and but for the previous establishment of this Society, commercial men would have found it wholly unsafe to reside in the country. Secular persons in the employ of the Society originally sent to teach the people the value of European industry, no longer pursue the different trades they originally proposed to teach; but have aided the brethren as catechists. Much praise is due to the married females, whose attentions are directed to the schools: their conduct has been most exemplary, either as wives, mothers, or fast friends to the improvement of the natives, whose estrangement from their former ferocity of manners, is to be attributed much to the moral deport-

ment of our fair countrywomen attached to the Church Missionary Society.”¹

On the other hand, the Wesleyan missionaries, entering much later upon the work, when their way had been cleared by the long-tried patience and assiduity of the Church Missionary body, have been blessed with more rapid successes.

Yet even their successes were not won without patient endurance of severe trials. Their first station at Wangaroa, thirty-five miles N. W. of the Bay of Islands, was established in 1822.² “The tribes then residing in that beautiful harbour were the Ná-té huru, amounting to about two hundred persons; the Ná-té po occupied the adjacent valleys to the number of seven hundred persons. The missionaries were well received on their arrival; but they had to undergo privations, insults, thefts, of the most exasperating nature, daily and hourly demanding from the isolated band boundless patience and fortitude; and from the females of the station an heroic courage that is scarcely supposed to exist in the female bosom.”³ Some short extracts from the Missionary Journals will illustrate this statement. “The chief George has occasioned us no small degree of trouble. A few days ago he came and drove all the natives away whom we were employing, used ill language to Mr. Turner, said the house was his, and he would knock it

¹ Polack, ii. 150—153.

² Evid. 207.

³ Polack, ii. 158.

down, and we should not stay," &c. "This morning three natives (one of them a principal priest,) came and took away by force three spades, with which we were working at the bank." "Two chiefs behaved very ill to-day; and one of them, because I would not gratify his unreasonable and selfish desires, struck the door several times, and threatened to knock down the house." "They are, indeed, like the troubled sea that cannot rest." "One of the principal chiefs brought us a pig for which I had paid him beforehand; but he wanted a second payment for it; it was some time before I would give him any thing, at length I gave him an iron pot, which was what he wanted; but when he had got that, he claimed a frying-pan also; this I refused to give him, and he then fell into a dreadful passion, and took the iron pot and dashed it to pieces. I went and left him, but he very soon followed me with all the rage of a fiend, and pointed his musket twice to shoot me, but the Lord withheld him; he however pushed me about the bank, and stormed and threatened much for a length of time. Mr. Hobbs and James then came up. He said we wanted to make the New Zealanders slaves; and that all we gave them was 'krakea,' prayers, &c., on all which he poured the greatest contempt, and said he did not want to hear about Jesus Christ; he wanted muskets, and powder, and tomahawks, &c., and if we loved him we should give him more of these things. After some time he left us, and went back to the house

and threatened to kill Mrs. T. and Betsey the servant girl, and said he would soon serve us all as he did the crew of the *Boyd*." "About ten o'clock, we were informed that the heads of a small tribe not far from us had killed one of their slaves, and were preparing to eat the body. I went straight down to the place and found the chiefs sitting not far from the fire, and apparently glad to see me. After the usual salute, I went towards the fire and asked what they were roasting, and in an instant their countenances changed, and confusion, guilt, and shame were depicted in them. I went to the fire, and God only knows what were my feelings when I saw a human being laid at length and roasting between two logs, which they had drawn together for that purpose." ¹

"Ahoodoo, one of our principal chiefs, got over our fences, and came direct to the house. I was then working in the yard, and told him it was wrong for him to act so, as it was setting others a bad example; this enraged him, and he threatened and stormed at some length, shaking his weapon over my head, as though he would have cut it off immediately." "Young Je Booe, the son of Ahoodoo, (who wished to have a dog belonging to the missionaries,) came up, and seeing Mr. White with the dog in his arms, seized it by the leg and broke it; he then began to beat Mr. White with his spear, but was prevented from injuring him

¹ Evid. 209, 210.

much. At this time I was at my room window, and seeing what was going forward, I ran out of the house, accompanied by Mr. Hobbs, to Mr. W.'s assistance. Before I had got half way over our field, I saw Je Booe, who had left Mr. White, coming in great haste, with vengeance in his looks, and, I believe, destruction in his design. On meeting me, without saying a word, he made a blow at my head with his spear; I received the blow on my left arm. The spear broke in two pieces, and with the longest part he attempted to spear me, and gave me a severe blow or thrust on my left side, but fortunately for me it happened to be the blunt end of the spear; on receiving this blow I believe I fell senseless, not knowing the injury I had received. On seeing him upon me, another chief who is very friendly to us ran and prevented him from doing me any further injury; at this time Ahoodoo, the father of the young man, had got Mr. White down by the side of our fence, and it is likely would have injured him seriously, if not murdered him, had he not been prevented by other natives who came and rescued him out of his hands." ¹

“ A substantial and commodious dwelling-house, together with a barn, carpenter's shop, and various other out-buildings, had been erected. An excellent and productive garden had been formed, which, with a plot cultivated for wheat, comprised

¹ Evid. 214.

about four acres. The whole premises were surrounded by a good fence; and constituted a respectable specimen of English colonization in the midst of a barbarous people.”¹

But in January, 1827, E'Ongi (or Shunghi) arrived at Wangaroa with a fleet of canoes. All the natives of the neighbourhood fled. Wednesday, Jan. 10, a number of savages, armed with muskets, spears, and hatchets, entered the mission ground, broke into the mission-house, plundered the missionaries of all their property, and drove them out, men, women, and little children, to seek shelter where they could.² In this deplorable condition they set out for the nearest church missionary station. After their departure the mission buildings, their barn, and their wheat rick were burned down, their cattle, goats, and poultry were killed, their gardens were laid waste, and the whole settlement reduced to desolation.³ The same year however Mr. Turner, undeterred by these hardships, founded the settlement on the Hokianga. There too insult and opposition awaited them. “You missionaries,” said one chief, “are a set of old women. When a spirit comes from the invisible world to the Horeke or Mangungu, and tells us that he has seen the things of which you speak, then we will believe him; but all the accounts we have received as yet have been directly opposite to

¹ Evid. 216.

² Ibid. 217, 218.

³ Ibid. 220.

yours. What food do they eat in the world of spirits?" Having been answered that the organs of bodily appetite dying with the body it would want no food, he asked, "How do they see? How do they hear? What is their employment? If a brave man dies, how will he be able to exercise his bravery? If there are no places to besiege, must he become pacific? Oh, you are a set of old women; you do nothing but place yourselves within the precincts of your own dwelling. Are there no guns there? No people to fight with?" "How many persons have been already raised from the dead? Did you see them? . . . Oh! indeed! you only heard of it from some one else!" "I'll come over to you to-morrow," said one, "and you shall judge me; this man shall be condemned because he has a wry mouth."¹ Yet did they patiently persevere, and God has blessed them.

This mission has been gradually extending; at present they have sixteen chapels in villages round Mangungu, their principal station on the Hokianga.² At that place, Mr. Wilkinson, a chaplain in New South Wales, saw an attentive and decorous congregation of five hundred assembled for worship. Thence he proceeded to visit other stations, and found the numbers averaged from one hundred to one hundred and sixty.³ Of these catechumens

¹ Evid. 224, 225.

² Ibid. 234.

³ Ibid. 96.

seven hundred have been baptized and received the Lord's Supper.¹ And the number is rapidly increasing, as may be seen from the following interesting letter from Mr. Turner, the same missionary who, ten years ago, was driven from Wangaroa.

“ *Mangungu, 30th August, 1837.*

“ Last Lord's-day, 27th of August, was the most encouraging day I have spent in New Zealand. It was a day on which we had previously fixed for baptizing a considerable number of adults, many of whom had long been candidates for that sacred ordinance. The weather being favourable on Friday and Saturday, nearly the whole of our people from the out-stations arrived at Mangungu. The number of adults could not have been less than seven hundred. On Friday evening we had a very solemn and interesting meeting; all the candidates who had arrived were catechised, and an exhortation was addressed to them. On Saturday evening the chapel was very full, when the candidates and people in general were addressed relative to the approaching solemnity. Afterwards, twenty-one couples were married. On Sunday the native prayer-meeting at seven A. M. was attended by full three hundred persons, when several natives prayed in a devout and most appropriate manner. At nine we met the candidates, when I again cate-

¹ Evid. 123, 240.

chised and addressed them, solemnly charging any of them who might be living in secret sin, or who were not sincere before God, that they did not on any account come to be baptized, although they had been approved by us. All appeared deeply and seriously impressed. A little before eleven the candidates were first admitted into the chapel, and so arranged that there might not be any confusion in the congregation at the time of administering the sacrament of baptism. The bell was then rung, and the chapel soon crowded to excess, very many not being able to find admittance; but the day was very favourable for their sitting on the outside. The first hymn was delightfully sung; every one appeared to join I then read (in native) the third chapter of Matthew, fixing on the eleventh verse as my text, and seldom have I felt greater freedom of speech in the native tongue. I particularly dwelt on the importance and absolute necessity of the baptism of the Holy Spirit, in order to their true discipleship here, and their admission into the kingdom of heaven hereafter. Almost all present appeared rivetted to their seats; and a gracious solemnity prevailed. There was considerable feeling manifested, especially at the close of the sermon, when the candidates were requested to rise, and several of the principal chiefs addressed by name, and called to behold their people, their children, about to be dedicated to 'Ihowa te Atua nui, te Kingi o te Rangi te Kingi o te Ao,' 'Jehovah the great God; the King of

Heaven and the King of Earth.' The questions having been proposed to the candidates, there were formally admitted into the Christian Church one hundred and twenty individuals, by their being baptized in the name of the sacred Triune Jehovah. They were of all ages, from the youth of twelve years old to the man 'venerable with hoary hairs.' They were also in every grade of New Zealand society, from the home-born slave or captive taken in war, to the chiefs of first rank. Many more would have been baptized, but we have been exceedingly urgent that our native teachers should not on any account propose to us any one candidate whose daily walk and conduct did not give them satisfactory proof of his sincerity; and nothing connected with this general baptism has given us greater pleasure than the scrupulous care manifested by the native teachers who assist us in the general oversight of the people, that no improper person should be baptized. In consequence of this vigilance, many yet remain as candidates. . . . Mr. Woon preached to a crowded audience of natives in the evening, urging them from Paul's words, to present their bodies and souls a living sacrifice to God; after which we baptized twenty-six children, and married four couples. We concluded this happy though laborious day in partaking of the Lord's Supper."¹

Several of these converts are now become

¹ Evid. 233, 234.

teachers.¹ In a sequestered and lovely spot in Horuru Valley, a young native resides as the Christian teacher to a small tribe. A few miles further in the valley, another village under a baptized chief is regularly visited by native teachers from Mangungu, and several are earnestly seeking to be saved. And at Kohu Maru, another village in the same valley, Mr. Turner lately found forty who seemed to be anxious about their salvation, through the same instrumentality.²

In the south also there is a great desire to receive missionaries. In some distant places, the natives have built chapels, and have sent deputations to Mangungu asking for teachers.³ About six thousand natives are now within their reach near the Hokianga,⁴ and Mr. Turner reports to the Society at home, that if they had more missionaries, they would soon have a thousand natives under their care where they now have a hundred.⁵

Thirdly. *Tahiti*.—The history of the mission to Tahiti and other South Sea Islands bears a close resemblance to that of the New Zealand missions. Trials almost as great, and discouragements as

¹ Evidence, 241.

² Wesleyan Missionary Report for 1837-8, 33—35.

³ Ib. 30.

⁴ Evidence, 180.

⁵ Evidence, 240. All these numbers respecting the state of the missions have been greatly enlarged since the above account was written, two years since, and at present (Nov. 1841) many thousands of the natives of the northern island are under the Christian instruction of the missionaries of the two Societies.

numerous, have led to still more ample success. Nothing could be more unpromising than the commencement. Ignorant and immoral, the people cared nothing for the spiritual blessings offered in the Gospel, and dreaded the present vengeance of their own gods vastly more than the punishment which the missionaries assured them awaited sinners in the world to come. Greedy of gain, they looked upon their teachers only as those from whom they might derive something valuable, either by gift or plunder, and when they found that nothing more was to be obtained they upbraided them as useless intruders. The Gospel itself they scorned. When the missionary was preaching some would talk all the while about his dress or his features; others would excite the mirth of the rest by ludicrous gestures or low wit; some brought dogs or cocks to make them fight; and occasionally areois or strolling players would begin their pantomime close to him, when all his hearers would leave him to witness the more congenial exhibition of folly and of vice.¹

After they had heard the Gospel preached for seven years, they only seemed more than ever disposed to ridicule it. When epidemic diseases were making fearful ravages, they charged the missionaries with being the authors of their misery, by having prayed against them to their God; and if they preached, the deformed and diseased were

¹ Ellis' *Polynesian Researches*, i. 118.

brought out to show the destructive efficacy of their prayers.¹ Occasionally indifference was changed into anger. Once because the missionaries were supposed to have hindered an English captain from selling a supply of muskets and powder, two of them were seized near the margin of a river, dragged through the water, and threatened with death. At length, in 1808, a civil war drove them all from the island, with the exception of four, and these were soon after obliged to follow. The mission-houses being ransacked and burnt, every implement of iron was converted into a weapon of war; valuable books were turned into cartridge paper; and the printing types were melted into musket balls.² No native had been converted; no soul had been saved. Human sacrifices were still offered; infants were still murdered; torrents of blood still flowed in their interminable wars; and the arduous and faithful efforts of eleven years, seemed to have been as completely wasted as tillage on the naked rock.

At length the courage of the Society wavered; and it was debated in committee whether they should not abandon the enterprize as hopeless. But the hope of some at least of the missionaries failed not. Driven from Tahiti, Mr. Nott continued to labour in Eimeo. Thither the King Pomare had likewise been driven. His zeal for idolatry, with

¹ Ellis, i. 127, 132.

² Ib. i. 86, 137, 138, 186; Williams' Missionary Enterprizes to the South Sea Islands, 13.

all his bloody offerings to Oro, had issued in defeat; and the insurgents were masters of the fairest part of his dominions. Disgusted therefore with idolatry he became an anxious inquirer after truth; and earnestly besought the missionaries to return from New South Wales, whither they had retired. Upon their return he welcomed them with affection, and not long after, publicly professed his belief in God. He now began openly to pour contempt upon idols, and to proclaim the Gospel to his subjects; numbers of whom were much influenced by his example. After some time he was invited to return to Tahiti; and on the 15th of June, 1813, was joined by the missionaries Scott and Hayward.

Sixteen years had passed since the commencement of the mission; and not one heathen had appeared to be savingly converted to God; but the time of mercy was come.¹ Retiring for prayer on the following morning among the bushes near the house where he lodged, Mr. Scott overheard a native in secret prayer to God. It was the first Tahitian prayer that he had ever heard. This person was one of a little band who in the absence of their teachers had renounced idols, and regularly assembled to worship God. Encouraged by hearing these facts, Messrs. Scott and Hayward preached through the island and then returned to Eimeo. There also a great work of grace now began. July 25, 1813, a chapel was

¹ Ellis, i. 142, 186, 187, 191, 197, 198; Williams, 13.

opened; fifty persons renounced idolatry, and were joined by Patii, the priest of the district, who, before assembled multitudes, consigned his idols to the flames. This emboldened many in both islands to do the same.¹ In 1814, Pomare returned to Eimeo with many professed Christians from Tahiti, the congregation increased, and at the close of 1814 three hundred regularly attended the worship, and two hundred were professed Christians. About this time the king travelled through the island, every where recommending the people to embrace Christianity, and persuaded numbers to burn their idols.² Meanwhile the progress of the Gospel in Tahiti stirred up a furious persecution. Some were stripped of their property, some banished from their homes for the crime of being Christians; and one or two were even sacrificed to Oro. In May, 1815, the Queen, who had embraced Christianity, made a visit to that island, where she found that a few were worshipping God, amidst opposition and contempt. Some chiefs threatening her Christian attendants with the vengeance of the gods, one of them, Farefau, publicly seized the red feathers supposed to represent the gods, and cast them into the flames.³

The numbers of the converts increasing, the idolaters were so exasperated, that they determined to murder every Christian on the island: but

¹ Ellis, i. 198, 199, 201, 202, 205, 206, 212, 214.

² Ib. i. 216, 220, 243, 244.

³ Ib. i. 221, 233, 235, 237, 238.

the plot was discovered in time; and the Christians escaped in their canoes to Eimeo. Upon this the pagan chiefs, with a view to accomplish their object, invited the refugees to return. These fell into the snare; and it nearly proved their destruction: for on the 12th of November, 1815, being Sunday, while they were assembled for worship, they suddenly learned that a large body of their enemies were rapidly advancing upon them. Happily they also had their arms; and when the two armies met, though they were greatly outnumbered by the heathen, they won the battle.¹ Instead however of slaughtering the fugitives, or of marching to their villages to murder (as was the general custom) their women and children, the king employed the victors in destroying the principal maraes and idols: and then sent to the insurgents an offer of forgiveness. Astonished at a clemency to which neither the history of their wars, nor his own previous practice, could afford any parallel, they at length unanimously determined to embrace a religion which had borne such fruits. Forthwith their idols were destroyed, the institution of the areois was abolished,² few, if any, continued to profess idolatry,³ and within a year after that victory, sixty-six chapels were built in different places. Native teachers now began to preach every where,⁴ and almost all the inhabitants of the island attended

¹ Ellis, i. 240, 246, 247, &c.

² *Ib.* i. 329.

³ *Ib.* i. 247—260.

⁴ *Ib.* ii. 109.

public worship.¹ After this Pomare, anxious to show his Christian zeal, erected for divine worship the most magnificent building which their island had ever contained. It was 712 feet long, and 54 broad, it had 133 windows, and 29 doors. Massive pillars supported the roof. It could hold about seven thousand persons. And as one voice could not be heard throughout the building, there were three congregations gathered round three pulpits, from which three missionaries at once addressed the assembled multitudes.²

In July, 1819, the king was baptized, and soon afterwards many others.³

The success of the Gospel at Tahiti and Eimeo, the progress of civilization, the cessation of war, the increase of physical comforts, the introduction of good laws, and the innumerable blessings which followed that success, prepared other islands to renounce their idols. Native teachers too began to preach with great effect, the most powerful chiefs became evangelists, and island after island embraced the truth. Mahine, the King of Huahine, with his chiefs, speedily abolished idolatry throughout his territory; and missionaries were invited to settle there. They landed in June, 1818; in September, 1819, some converts were baptized; in 1820, sixteen were admitted to the Lord's table, and the church in that island had in 1827 nearly five hundred communicants.⁴

¹ Ellis, i. 263.

² Ib. ii. 102—104.

³ Ib. ii. 254, 255.

⁴ Ib. i. 412; ii. 258, 339.

Tamatoa, King of Raiatea, shortly after the battle which decided the fate of idolatry in Tahiti, declared himself a believer in Jesus Christ, and with many of his chiefs renounced idolatry. The idolaters took up arms, and were defeated,¹ in 1818. Upon this the missionaries, Williams and Threlkeld, settled there. In May, 1820, a code of laws was established, and at the same time a Christian church was formed, which in September, 1836, had one hundred and twenty-eight communicants.²

The two small islands of Tahaa and Borabora almost immediately followed the example of Raiatea, by destroying their idols; and Christian churches were formed there also, in one of which there were, in 1836, thirty-eight communicants, and in the other sixty-three.³

In 1821, some inhabitants of Rurutu, an island about 350 miles distant, visited Raiatea; there they stayed three months, and then were sent home with two native teachers: in one month more a boat brought to the missionaries of Raiatea their discarded idols, and fifteen months after Bennet and Tyerman found a chapel built 80 feet by 36, in which the banisters of the pulpit stairs were the spears no longer needed for war; and during

¹ Ellis, i. 267.

² *Ib.* i. 433, 434; ii. 337, 388. Forty-fourth London Missionary Report.

³ *Ib.* i. 267, 268; ii. 337. Forty-fourth London Missionary Report.

their stay all the inhabitants of the island assembled for public worship.¹

The Society and Georgian Islands having now been evangelized, the Gospel was next carried to the Hervey Islands, lying about 500 miles to the west of Tahiti. These are, Hervey Island, Aitutaki, Atiu, Manke, Mitiaro, Mangaia, and Roratonga. Hervey Island has only five inhabitants. At Aitutaki, which has a population of about two thousand, two native teachers were placed in the latter end of 1821. When Mr. Williams visited it in 1823, the maraes were burnt, the whole population professed Christianity, a chapel was built 180 feet by 30 ; nearly all the inhabitants attended worship, and family prayer was general. From Aitutaki, Mr. Williams, with some converted chiefs and some dethroned idols in the vessel, visited Atiu. The accounts of Aitutaki, the conversation of the chiefs, the sight of the idols, and the preaching of Mr. Williams, determined Romatane, the principal chief, at once to destroy his idols,² The next visitors to Atiu were Messrs. Bennet and Tyerman, June 19, 1824, and the first intelligence which they received on landing was that the whole population had renounced their idols, and that a large chapel was built.³ Romatane, being also chief of Manke and

¹ Voyages of Messrs. Tyerman and Bennet, i. 494—498 ; Williams, 39, 42—44.

² Williams, 20, 39, 52, 59—61, 84—87.

³ Voyages, &c. ii. 73, 119.

Mitiaro, accompanied Mr. Williams thither; and exhorted them without hesitation or delay to burn their idols, and receive Christian teachers. In both islands he was obeyed,¹ and when H. M. S. the *Blonde*, under the command of Lord Byron, visited Manke, August 8, 1825, the officers found a church built capable of containing two hundred persons. Two native teachers were living among them, and their superstitions were gone. They were kind and hospitable, their persons cleanly, and their manners decorous.²

The people of Mangaia at first so ill treated the native teachers who landed among them, that they were compelled to depart from the island; but on the 15th of June, 1824, Davida and Tiera, two others from Tahaa, were well received;³ and fifteen months after, when Mr. Bourne visited them, he found among a population of about two thousand, one hundred and twenty converts.⁴ The persecution of the Christians led at length to a war of religion, in which the heathen were defeated, and in 1831 Mr. Williams opened a large chapel there, in which he preached to sixteen hundred persons, and by degrees nearly the whole body of idolaters have embraced Christianity.⁵

¹ Williams, 87—90.

² Voyage of the *Blonde*, 206—212.

³ Williams, 79—81; Voyages of Messrs. Bennet and Tyerman, ii. 116.

⁴ Williams, 19; Voyages, &c. ii. 118.

⁵ Williams, 244, 249—262.

In Rarotonga, with a population of six thousand, the progress was much more rapid. It was only discovered in 1823. One native teacher was then left there with six Christian natives of the island, brought home from other islands, and these were afterwards joined by another teacher.¹ The blessing on their labours was so great, that when Messrs. Bennet and Tyerman visited it, about one year afterwards, the whole population had renounced idolatry, and were building a church, six hundred feet in length, and that before a European had ever set his foot upon the island.² Since that period the South Sea missions have continued to extend.

In 1830, Mr. Williams visited Savaii, the largest of the Navigators' group, and placed there eight native teachers. And in October, 1832, he found that a large chapel was built; that the Gospel had been introduced into thirty villages;³ and that it had excited much attention in other islands too. In the three islands of that group there are now eight European missionaries. In Savaii ten chiefs and about three thousand of the people have embraced Christianity, and a small church of Christ has been gathered from the world. In Upolo and Manino, forty chiefs, with eight thousand other persons, have embraced Christianity; and many have been baptized. And in Tutuela about six thousand more

¹ Williams, 19, 99, 103.

² Voyages, &c. ii. 121; Williams, 103, 113.

³ Williams, 327, 335, 424.

placed themselves under Christian instruction.¹ Other islands have still to be visited. Whole groups indeed remain to be evangelized; but whereas less than twenty-five years since, there was not one convert in Tahiti; now there is not one island of importance, within two thousand miles of Tahiti, to which the Gospel has not been preached; numbers have renounced idolatry; and since 1815, one island on an average every year has been added to the number of those which in whole or in part have publicly embraced Christianity.²

The experience of these missions has established several important points. It has shown, first, that the Gospel may be effectually preached to the barbarous nations, without any previous attempts to civilize them. It was the Gospel which brought civilization to the South Sea Islands, not civilization which brought the Gospel. The missionary did not wait till their minds had been opened by some civilizing process; but preached Christ to them when in the lowest barbarism. He instructed them in useful arts, but it was as the adjunct of the Gospel, not as preceding it. The Greenlanders were not civilized when the missionaries first visited them; nor were the Tahitians; nor were the New Zealanders. And whatever has been done since for the two latter nations apart from Christianity, has tended merely to corrupt them. Dis-

¹ Forty-fourth London Missionary Report, 19—22.

² See Forty-fourth London Missionary Report.

solite sailors and runaway convicts have taught them to drink and to blaspheme ; European traders have brought them guns and ammunition ; but from neither the one nor the other have they learnt one art of peace, or received one institution of civilized communities. The missionaries have no doubt promoted their civilization greatly : it was their obvious policy, while manifesting their kindness in a way which the natives could not appreciate, to show it in a way which they could. It was their duty to increase their comforts and promote their prosperity, while they laboured for their salvation. The Lord Jesus Christ, though he came to save the lost, came also to feed the hungry and heal the sick. After his example therefore the missionaries have not neglected to instruct the heathen in the arts of life. They have taught them to sow and plant ; to build and work iron ; to make bricks, mortar, and ropes ; to cultivate useful plants ; and to rear useful animals. Under their care they are better clothed and fed than they were ; injustice and cruelty have been restrained ; better laws have been established ; and all this, following the preaching of the Gospel, has added to its success. The news of its beneficial effects have prepared other heathen tribes to welcome it. But it was the Gospel which civilized, not civilization which evangelized. A contrary course was only calculated to throw hindrances in the way of the Gospel. Now they see in their Christian teachers, men who have done more than all besides

to increase their present comforts ; but had those comforts been afforded without the Gospel, (the practicability of which has never yet been proved,) then they would have been deprived of one powerful motive to listen to the Gospel. The Gospel ought therefore to be preached at once, wherever the missionary can get access ; but at the same time, in imitation of our Lord, who fed the hungry and who healed the sick, he should promote the temporal welfare of the heathen to the utmost. And wherever the Gospel is thus preached with practical benevolence and real feeling, there, as in Greenland, Tahiti, and New Zealand, in the Fiji and Sandwich Islands, it will not be without its fruits.

Secondly, no degree of debasement or depravity is able to hinder its influence. What nation of savages can be more stupid than the Greenlander, more sensual than the Tahitian, or more ferocious than the New Zealander ? And since these have been converted, then there is no nation too dull to be instructed, too ferocious to be subdued, or too vicious to be reclaimed. Meant for the whole world, the Gospel is suited to the whole world ; and if it can ennoble the most dignified, and surpass the faculties of the most intelligent, it can also reach and save the most degraded and the most miserable.

Thirdly, in the attempt to introduce the Gospel into any barbarous country, violence or apathy on the part of the heathen, though the one may sus-

pend missionary effort, and the other for a long while hinder its success, cannot eventually prevent its triumphs. Opposition may at length be changed into friendship, and apathy grow into eager interest. What has happened in Tahiti and New Zealand will happen again, where similar means are employed in similar circumstances.

Fourthly, we may observe, that each previous degree of success prepares for the more rapid diffusion of the Gospel. Patience in unrequited toil, and benevolence, notwithstanding unmerited persecution, can win the confidence even of a savage. His confidence won, his ear is open to instruction, and thus some few among the heathen are converted to God. But these native converts rouse the attention of multitudes, so that the work of civilization and the work of conversion advance together. Then the moral transformation of the converts, and their increased temporal comforts, awaken curiosity among distant tribes, and convince the most bigotted among the heathen, both that idols are impotent to harm, and that Christianity is powerful to bless. Hence then all the suspicions and fears of the natives, which impeded the missionaries at first, are precluded, and whole tribes are ready at once to consign their idols to merited contempt. Then native teachers continually multiplying, add a hundred fold to the efficiency of the missionary corps; and while the heathen are more prepared to listen, the missionaries are better able to instruct.

Fifthly, the triumphs of the Gospel among the barbarous nations of the earth will therefore, in all probability, (if only proper means be employed,) advance more rapidly in future than they have done. The next narrative of Mr. Williams, when his missionary ship shall have left a hundred native missionaries at a hundred islands of the South Pacific, hitherto unvisited, will probably announce more extensive triumphs than his last did.¹ And as already the larger part of the Northern Island of New Zealand, is ready to hear the Gospel, if suitable means be used in a right spirit, there is greater reason to hope that both islands will soon have embraced the Gospel.

Lastly, great as has been the success in New Zealand, Tahiti, and other islands, there are other efforts which, according to their magnitude and duration, have been equally blessed. Under the zealous instruction of American missionaries, the Sandwich Islanders, amounting to a hundred and fifty thousand souls, have embraced Christianity.²

The progress of the Gospel, in several other groups, is of almost unexampled rapidity. In Tonga, a few years since wholly heathen, containing ten thousand inhabitants, there are now 80 local preachers, and 1050 members of the Metho-

¹ How little did the writer anticipate, when these pages were written, that almost the next communication made to Europe, respecting that enterprising, courageous, sensible, and devoted missionary, would contain the news of his death.

² Williams' and Stewart's Visit to the South Seas.

dist Society.¹ In sixteen islands of the Haabai (Hapai) group, there are 90 local preachers and 3323 members. In the Vavou (Vavau) group, there are 3473 members and 200 local preachers, the whole population of each group professing Christianity.² In the West India Islands, the negroes in general are most grateful for the Christian instruction which they receive from missionaries, and many thousands have become devout members of Christian churches.

Both Methodist, Moravian, and Congregational missionaries, have brought numbers of the Hottentots and Caffres to the knowledge of the Gospel within the colony of the Cape, and beyond its frontiers the Gospel is rapidly spreading, through the devoted labours of French Protestants, among the Batlapi, Bassoutos, and other tribes. The earliest of their stations was founded in 1830, and their progress is thus detailed in their last report. " Dans sept stations, la Société des Missions évangéliques de Paris, entretient sept missionnaires, cinq aides-missionnaires, neuf femmes missionnaires, total, vingt-un ouvriers, et en y comprenant leurs enfants, trente personnes appartenant à la mission, et soutenues par elle. Dans le courant de l'année dernière, seize indigènes convertis ont été baptisés dans les diverses stations, et trente-sept catéchumènes sommes reçus comme candidats au baptême. En ajoutant à

¹ Methodist Repository, 39.

² Methodist Repository, 42, 45.

ce nombre vingt-neuf natifs, reçus membres de l'Eglise antérieurement à cette époque, nous trouvons que, depuis l'origine de la mission Française au sud de l'Afrique, quatre-vingt-deux païens se sont convertis, et ont embrassé l'Evangile. En 1836, nous n'avions guère que la moitié de ce chiffre. Les écoles des sept stations, sont fréquentées par quatre cent cinquante enfants environ, nombre double de celui des années précédentes; et l'influence de la mission s'étend sur une population de plus de vingt mille âmes, appartenant à dix tribus différentes. La plus ancienne des stations, date de 1830; trois ont été fondées en 1833; une quatrième en 1835; les deux autres n'existent que depuis l'année dernière, et marquent l'extension graduelle de vos missionnaires."¹ In short, after the experience of so many years, and in so many places, we have evidence enough to prove that there is no country so barbarous or so unsettled, so dissolute in manners, or so devoted to war, that missionaries cannot obtain a footing there. Central Africa may now exclude them, but they are hanging on its frontiers, and as surely as they have spread and are spreading among the islands of the South Pacific, so surely will they extend from the tribes which border on the colony of the Cape to those which surround Lake Tchad, and from thence to the Gallas, on the confines of Abyssinia.

¹ Fourteenth Report of the Paris Missionary Society for 1838, 36, 37.

No difficulties can meet the Christian teacher in the Fiji Islands, in Borneo or New Holland, which have not been surmounted in New Zealand; and if at present the missionaries are driven away from Madagascar and from the Zoolu country, the experience of the South Sea missions warrants us to expect that they will ere long be affectionately welcomed back again. And in general we are entitled to believe that the same courage, patience, good sense, and zealous industry, which, sustained by faith and blessed through prayer, has thrown open the South Sea Islands to missionary efforts, will no less, wherever the experiment is made, throw open to them every other barbarous land. The Church of Christ may, if it have zeal enough, bring all the savage nations of the earth to hear the Gospel.

SECTION SECOND.—PRACTICABILITY OF CHRISTIAN MISSIONS IN THE MORE CIVILIZED HEATHEN LANDS.

Civilization is not always thought friendly to religion. If education enables those who are unprejudiced to perceive the evidence for the truth, it also enables the prejudiced more ingeniously and more stiffly to maintain error. The Roman Catholic is therefore thought more obstinate in error than the Mahommedan, and the Mahommedan than the Hindoo. As therefore the Hindoo and the Chinese, in their turns, are more cultivated than the South African and the South Sea

Islander, may they not also be, on that account, more hardened against the Gospel, so that the success of missionaries among barbarous nations may be no pledge of its success among those which are more instructed?

In opposition to these opinions it is found, where there are not political hindrances, or those arising from priestly influence, Roman Catholics are more open to conviction than Mahommedans, and Mahommedans than Hindoos. The great obstacle in the way of preaching the Gospel to Roman Catholics and Mahommedans comes from the governments, or from the priests, not the people. Knowledge too is, in both cases, indisputably advantageous. It is the ignorant of all sects who are the most bigotted: while bigotry and knowledge can hardly associate. The educated Roman Catholic is much more accessible than the ignorant, because less under the influence of the clergy, more capable of reasoning, and more willing to hear. Instructed Mahommedans, for similar reasons, are becoming in numbers sceptical to their own creed, and willing to converse candidly with Christian travellers. Increasing intelligence is now doing the same thing for the Hindoos and the Chinese, and no less than the islands of the South Pacific and the tribes of South Africa, are millions accessible to Christian effort. No obstacle need be apprehended from the people because they are becoming sceptical to their own creeds; and none can come from their governments, for the government of the one is unwilling

to oppose Christian effort, and the other is unable.

I shall enter into the more detailed proof of these positions, because of the immense importance of these two missions. British India has a population of above ninety millions, and Mr. Martin reckons the allied states to contain nearly a hundred millions more.¹

The amount of the Chinese population is larger still. Grosier, on the authority of Amiot, who quoted the Ye-tung-chy, or statistical account of the whole empire, made the population in 1743 amount to a hundred and ninety-eight millions.² A proclamation of the emperor Keen-loong, about 1793, urged upon the empire the necessity of economy and industry, because it was found by the recent census that the population had risen to 307,467,200.³ In the same year 1793, "Chow-ta-Zhin, a man of business and precision, cautious in advancing facts, and proceeding generally upon official documents, delivered, at the request of the ambassador, a statement to him, taken from one of the public offices in the capital," which made the population amount to 333,000,000;⁴ and lastly, in 1825, the Ta-tsing, published by authority, stated

¹ Martin's History of the Colonies, i. 124.

² Davis, ii. 408.

³ Ib. ii. 410.

⁴ Staunton's Embassy to China, ii. 546. Appendix, 615.

the population to be 352,866,012.¹ The number of individuals is regularly taken in each division of a district by a tithing-man, or every tenth master of a family. These returns are collected by officers resident so near as to be capable of correcting any gross mistake ; and all the returns are lodged in the great register at Pekin.”² The variation of these statements from each other show that great blunders are made ; but as they are made for the use of the government, and as the population is now felt to be inconveniently great, tempting the poor to infanticide, commerce, and emigration, the first of which is contrary to nature, and the two last against the law, it is not probable that it should be intentionally exaggerated, nor, supposing these last accounts to be correct, is the number at all incredible. Almost the whole surface of the country is dedicated to the production of food for man. While in England there are about one million of draught horses, consuming food which would sustain eight millions of inhabitants ; in China there are scarcely any beasts of burden, and meat being very little used, there are few cattle and no meadow land. Parks and pleasure grounds are seldom seen. The roads are few and narrow : there are no commons, no wastes, and no fallows. The soil in the south generally yields two crops in the year. The people eat animals and vegetables not used in

¹ Martin, i. 447.

² Staunton, ii. 546.

other countries, such as dogs, cats, rats, and snakes. In the southern provinces, one acre of rice land will yield, in two crops, three thousand six hundred pounds of rice, affording two pounds per day to five persons throughout the year. There is much spade husbandry,¹ and notwithstanding the utmost economy, industry, and agricultural skill, there is a wide spread pauperism; many die of actual want, and thousands are compelled, against law and prejudice, to settle in foreign lands. Under these circumstances it is not at all incredible that the population should be a little more dense than in England, and a little less so than in Ireland or Belgium. In England the population is 257 to the square mile, in Ireland 292, in Belgium 320, and in China, 289, there being 1,225,823 square miles.² On the whole it is certain, whatever inaccuracies may have crept into these official returns, that the population of China is immense, and that India and China together, contain nearly half the population of the world. Into both these countries, for which enlightened Christian zeal has done as yet so little, it is practicable to introduce the Gospel, as I shall proceed to show.

I. It is practicable to introduce the Gospel into China.

Although it is a maxim of the sacred edict that

¹ Staunton, ii. 544—546. Medhurst, 26—39.

² Martin, i. 447.

the people "should degrade strange religions;"¹ and among these, the religion of the sect of T'een Chu, (the Lord of Heaven,) that is, Christianity, is pronounced to be unsound and corrupt;² yet many things show that it is not impossible for Christians to obtain toleration in the empire.

1. Since the days of Confucius the mystics of the Taon sect have remained unmolested.

2. A. D. 65, the priests and idols of Buddhism were introduced from India, at the invitation of the reigning sovereign, Ming-ty, since which time they have continued to propagate their doctrines, and have made the mass of the poorer classes converts to their system.³

3. There is reason to think that Christianity made great progress in the Chinese empire towards the close of the seventh century. Alvarez Semedo, a Portuguese missionary in the seventeenth century, wrote an account of China in Italian, from which language it was translated into English, and printed in 1655. The following is his account of an ancient monument, which, with some other circumstances mentioned by him, goes far to prove this fact:

"In the year 1625, as they were digging the foundation to erect a certain building near to the City of Siganfu, the capital city of the province of Xemsi, the workmen lighted upon a table of

¹ Sacred Edict. Maxim vii. 126.

² Ib. 150.

³ Davis, ii. 78—80.

stone above nine palmes long, and more than four in breadth, and above one palme in thickness. There was a wonderful concourse of people to see this stone, partly for the antiquity thereof, and partly for the novelty of the strange characters, which were to be seen thereon : and as the knowledge of our religion is at this day very much spread abroad in China, a Gentile, who was a great friend unto a grave Christian Mandarine, named Leo, being present there, presently understood the mystery of that writing ; and believing, it would be very acceptable to his friend, sent him a copy thereof ; although he was distant above a month and a half's voyage, the Mandarine dwelling in the city of Hamcheu, whither our fathers had retired themselves, by reason of the former persecution, whereof we shall speak in its proper place. This copy was received with a spiritual jubilee, and many exterior demonstrations of joy, as an irrefragable testimony of the ancient Christianity in China. Three years after, in the year 1628, some of our fathers went into that province in the company of a Christian Mandarine, who had occasion to go thither. They founded a church and house in the capital city thereof for the service of our good God, that he who was pleased to discover so precious a memorial of the possession taken in that country by his divine law, would also facilitate the restitution thereof in the same place. It was my good fortune to be one of the first, and I esteemed it to be a happy abode, in that I had

the opportunity to see the stone, and being arrived, I took no thought for any thing else. I saw it and read, and went often to read, behold, and consider it at leisure." It was covered with an inscription engraved in Chinese letters, and on its sides were some Syriac words. It declares that there is one Triune Jehovah, mentions the fall of man, the incarnation of Christ, the circumstances of his birth and childhood, omitting all mention of *his death*; it declares his ascension; notices the institution of baptism, and then proceeds:—"When a king named Tai Zum ben Hoam did govern, there came from Judea a man of high virtue, by name Olopuen, who being guided by the clouds, brought the true doctrine. And in the year Chin Quom Kienfu he arrived at the Court. The king commanded the Colao Tam Kizulin, that he should go and meet him as far as the west, and that he should treat him as his guest with all manner of kindness. He caused this doctrine to be translated in his palace, and seeing the law to be true, he powerfully commanded it should be divulged through the kingdom. He commanded the Mandarines of this Court of Nimfan, that they should build there a great church, with twenty-one ministers The great emperor Cao Zum, the son of Tai Zum, continued with good decorum the intention of his grandfather, enlarging and adorning the works of his father. For he commanded, that in all his provinces, churches should be built, and honours conferred on Olopuen, bestowing upon

him the title of Bishop of the great law; by which law he governed the kingdom of China in great peace, and the churches filled the whole country with the prosperity of preaching." The benefactions of several other emperors are then mentioned, and the inscription concludes. "In the empire of great Tam, the second year of Kien Chum, the seventh day of the month of Autumne, was this stone erected, Nin Chu being bishop, and governing the church of China. The Mandarine, called Lin Sicuyen, entitled Chaoylam, (in which office before him was Tai Cheu Su Sic Kan Keun,) graved this stone with his own hand."¹

Du Halde, who gives a very unfaithful paraphrase of Semedo's version, declares that in his day the stone was still preserved in the same place. If this tablet still exist, or then existed, there can be little doubt that Christianity had been protected by several emperors during the eighth and ninth centuries. And there seems reason to believe the truth of the narrative. Semedo published his history before 1655, and therefore within thirty years after the alleged discovery of the tablet. He declares that a heathen sent an account of it to a Christian Mandarin at Hauchen, where there was much rejoicing among the Christians on account of it; that he afterwards saw it himself at Siganfu, and translated it. Can all this be fiction? Supposing that he was capable of lying for the good of the

¹ History of China, by F. Alvarez Semedo, 157—165.

church, there was here too great chance for detection. It being so near the place and time, any European connected with China, who might read his work, could so easily detect the falsehood. The Franciscan and Dominican missionaries would rejoice in detecting a Jesuit in a lie, and some of the Chinese converts would certainly repair to the spot to ascertain its truth. Nor was there any motive to invent such a tale. The missionaries were not said to be Romanists but Syrians, and therefore it was not invented to honour Rome; the fiction could not be invented for China, because there it must be at once discovered; and in Europe it would detract from the merit of the Jesuit missionaries rather than add to it, by showing that others had been as adventurous as they, and not less successful. On the whole, there seems reason to believe that Semedo did see the tablet as he asserted, and therefore that Christianity did indeed, about the seventh century, prevail to a considerable extent in China. Many churches were built, and several emperors in succession decidedly lent it their countenance.

4. The Mahommedan faith, which was introduced in the thirteenth century, is still tolerated, and its professors are employed by the Government.¹

5. In 1552, Xavier having preached along the coast of India, and in various islands of the Indian Archipelago, at length reached the Island of

¹ Davis, i. 15.

Sancean, and determined from thence to enter China. But being seized with fever, and lodged in an ill-built cabin belonging to George Alvarez, a Portuguese, without proper medical care, rapidly grew worse, and expired, December 2, 1552, aged 46.¹ September, 1583, Michael Roggiero and Matthew Ricci were permitted by the Viceroy of Quang-tong to establish themselves in Chao-king, the capital of the province.² After twenty years of missionary labour, Ricci was at length summoned to Peking, where a house and salary were assigned him ;³ various persons were converted, and Mandarins even became preachers of the faith. One of the most illustrious of the converts was Paul Siu, minister of the Cabinet, whose daughter Candida, imitating her father's zeal, herself built thirty churches. Under these favourable circumstances the mission so extended, that there were ninety churches in Keang-nan alone.⁴ In 1610 Ricci died ; but he was followed by Adam Schaal, who like him was an excellent mathematician, and soon obtained great influence at court. The mother of the emperor, his first wife and eldest son, all were baptized about the year 1636, but this was at the epoch of the Tartar invasion, and when a Tartar prince, Chun-tchi, having chased them from the northern provinces, took possession of the empire.⁵

¹ Vie de St. François Xavier par Bouhours, ii. 186.

² Semedo, 172 ; Du Halde, iii. 86.

³ Du Halde, iii. 91.

⁴ Ib. ; Gutzlaff's Voyages.

⁵ Du Halde, iii. 98—100.

The favour of the king *de jure* was not therefore very serviceable ; but happily for the Jesuits, the Tartar youth, who was king *de facto*, became so much attached to Schaal, as to make him President of the Astronomical Board.¹ Under the favour of this monarch, fourteen missionaries entered the empire ; “ *le Christianisme,*” says Du Halde, “ *devenoit florissant dans la capitale, et jettoit de profondes racines dans les provinces.*”² But this prosperity was short-lived, for at the death of the emperor, who only reached the age of 24, a general persecution ensued. November, 1664, Schaal, Verbiest, their European companions, and various native Christians, were thrown into prison ; an assembly of Mandarins pronounced the Christian doctrine false and pernicious, and that the missionaries deserved punishment as seducers of the people. Schaal was condemned to death.³ But “ *toutes les fois qu’on voulut lire la sentence, un horrible tremblement de terre sépara l’assemblée, et obligea ceux qui la composoient de sortir de la salle, pour n’être pas accablés sous ses ruines* Le tremblement de terre, qui se fit sentir de nouveau avec des secousses plus violentes, divers autres prodiges qui arrivèrent, le feu qui prit au Palais, et qui en consuma une grande partie ; tout cela ouvrit les yeux à ces Juges iniques, et les convainquit que le ciel se déclaroit en faveur de ceux

¹ Du Halde, iii. 104.

² Ib. iii. 105, 106.

³ Ib. iii. 109.

qu'ils persécutioient si injustement."¹ It is thus that a Jesuit will lie for the honour of his church. However, with or without the earthquakes, Schaal was released, and died in 1666, after forty-four years of missionary service. Four missionaries alone were allowed to remain at the capital, among whom was Verbiest. His mathematical abilities brought him into favour with the young Emperor Kang-he, under whose influence a court of justice pronounced that the Christian doctrine had been unjustly condemned; and that it taught nothing against the peace of the State. The missionaries were now recalled, and Christian Mandarins were restored to their offices; but the people were forbidden to become Christians. In defiance however of that clause in the edict, or perhaps in consequence of it, twenty thousand Chinese, among whom was the emperor's maternal uncle, and a Tartar general, were baptized; Christianity began to spread through the provinces; and notwithstanding the death of Verbiest, continued to gain ground, till at length, March 22, 1692, the Supreme Tribunal of Rites passed the following decree: "Since then we hinder neither the Lamas of Tartary nor the Bonzes of China having their temples and offering incense in them to their idols; much less can we forbid Europeans, who neither do nor teach any thing contrary to good laws, having their private churches and openly teaching their religion

¹ Du Halde, iii. 110.

in them. These two things would certainly be quite contrary to one another, and we should evidently appear to contradict ourselves. Our judgment then is, that the temples which are dedicated to the Lord of heaven, wherever they are found, shall be preserved; and that all those who desire to honour him, may be allowed to enter into his temples, to offer incense to him, and to worship as the Christians worship, according to their ancient custom. So that none in future shall make any opposition to it.”¹

Numbers of Jesuits now flocked to China, to twenty of whom the emperor assigned salaries amounting to £9,200 per annum. He granted a site for a church “to the honour of the Sovereign Lord of heaven,” accompanying that grant with a donation in money; and when his Ministers complained of its grandeur, he replied: “It is my fault, they had my orders to build it so.” December 9, 1702, it was solemnly opened; many missionaries attended, converts came to the ceremony from all parts, and at the close of the service numbers of catechumens were baptized. At the death of Kang-he, in 1722, Yong-tching his successor, retaining only a few missionaries at Peking, of whose knowledge in the arts and sciences he wished to avail himself, banished all the rest. More than three hundred churches were destroyed, or converted into idol temples; and more than three

¹ Du Halde, iii. 110—112, 119, 137.

hundred thousand Christians were left without their pastors; a few native priests alone remaining.¹

For those European missionaries who had secretly re-entered, Keën-lung, on his accession in 1736, made strict search throughout his dominions. Some were seized and tortured, and others imprisoned. Peter Sans was put to death; churches were plundered; and the property of Christians was confiscated: Since that time the mission has been in a declining state. In 1815, two native Christians were strangled, and thirty-eight banished. In 1820, a French missionary was strangled, and L'Amiot, who had been twenty-seven years at Peking, was banished to Macao. Still there are twenty-six thousand Roman Catholics in Peking, with two French priests; they have congregations in all the provinces, and as late as 1810 there were still, throughout the empire, six bishops, twenty-three missionaries, eighty native teachers, and two hundred and fifteen thousand converts.²

6. Since the reign of Kang-he there has been, and still is, a Greek church at Peking, at which the Russian commercial resident and others attend.³

7. Lastly, for thirty years various Protestant missionaries have been engaged in laying the foundations of a Protestant mission.

September 4, 1807, Mr. Morrison landed at

¹ Du Halde, iii. 138, 141, 152, 154.

² Davis, i. 34, 35; Medhurst's China, 240—245.

³ Milne's History, 15.

Macao.¹ At that time there was no translation of the Scriptures into the Chinese language, no Christian tracts except such as were defaced by Romish errors, no English and Chinese Dictionary, no English and Chinese Grammar; and the language itself, unique in its construction, and without an alphabet, seemed to a European an impracticable chaos, into which few had the courage to plunge. Mr. Morrison formed a Grammar, which was printed by the East India Company in 1815, and a Dictionary, which was likewise printed by them in 1822. He then wrote various religious tracts; in 1814 finished the New Testament;² and afterwards in conjunction with Dr. Milne, who joined him in 1813,³ he accomplished the translation of the Old Testament, which was printed in 1818.⁴ Since that time various other religious and useful works have been written, conveying, with a knowledge of the doctrines and principles of the Gospel, some information respecting the geography of the earth, the state of the nations of Europe, and other subjects likely to awaken the curiosity of the empire.⁵ Up to 1838 the missionaries had printed two thousand Bibles, ten thousand New Testaments, thirty thousand separate books of Scripture, and five hundred thousand tracts.⁶

A large number of these have been put into circulation in the maritime provinces of the empire;

¹ Milne's History, 63.

² Medhurst, 259, 262, 268.

³ Milne, 103.

⁴ Medhurst, 266.

⁵ Voyage of the Amherst, 44.

⁶ Medhurst, 362.

several voyages having been made for this purpose. In 1831, Mr. Gutzlaff sailed in a Chinese junk from Bangkok to Teën-tsin, in the province of Peh-chih-le.¹ In 1832, the Lord Amherst made a commercial voyage along the coast from Canton to the Promontory of Shantung, and thence to Corea, and Mr. Gutzlaff accompanied the expedition. In the winter of 1832, Mr. Gutzlaff made a third voyage of equal extent in an English trading vessel, called the Sylph; and in 1835, Messrs. Medhurst and Stevens made a similar voyage in a vessel which was hired for missionary purposes alone.

The following account will show the readiness of the people to receive Christian books at the different places to which, on these several voyages, the missionaries had access.

At Teën-tsin, Mr. Gutzlaff being invited by Kam-sea, a rich merchant, to his house, a Mandarin of high rank said that he would give him a passport to Peking. Many applied for medicines; several persons of rank paid him frequent visits; and at length the crowds of visitors became so great, that a trader offered the captain of the junk 2000 taels (2700 dollars) for the right to retain him, with a view to attract customers by having him to show. At his departure, after a residence of three weeks, many persons came to take an

¹ There is great variation in the spelling of Chinese names in different books; they are here given according to the map in Medhurst's China.

affectionate leave, and some made him promise that he would, if possible, return, assuring him that they would then accompany him to the capital.¹

At Che-a-tow, on the coast of Shantung, the inhabitants crowded the beach on the arrival of the missionaries, and eagerly seized the books offered, some of which they afterwards saw exposed for sale in the shops.²

At Ke-san-so, crowds surrounded them on the beach, eager for books, and at length, seizing a basket-full, divided them among the applicants. Many others waded to the boat to get them, or came in boats from different parts of the bay for the same purpose.³ In a village near Wei-hae, the crowds assembled round the missionaries, eagerly received tracts; and, though cudgelled by the police, thrust their hands into the tract basket for tracts, and then instantly concealed them from the Mandarins in their long sleeves. At other villages in the bay, the missionaries went from house to house, conversing as freely as at a village in England. Sometimes the people were so eager, that they drove them to their boat, and then waded into the water to get the books. Thus they passed through eight villages, generally finding the inhabitants anxious to receive their books: and on one occasion, they gave fifty volumes to some friendly

¹ Gutzlaff's *Voyages*, 130—134, 142.

² Medhurst, 406.

³ *Ib.* 399, 400, 402.

Mandarins and their attendants.¹ At Lew-kung-taou Island, they distributed their books without the least opposition, and on the whole distributed on this part of the coast about three thousand volumes. On the south side of Shantung Promontory, at Tsing-hae, numbers received them in a friendly manner, and took their books eagerly in presence of a Mandarin. They then visited other villages in the neighbourhood, where they were well received, as they were also at Nan-hung, a village further down the coast.²

In the large commercial city of Shang-hae, in Kiang-nan, the principal emporium of Eastern Asia, Mr. Lindsay says, "I distributed pamphlets and trading papers in all the shops, which both the people and Mandarins showed the greatest anxiety to receive; and while walking through the crowd, we were on all sides assailed with entreaties for a copy of this little work (a tract on the English Nation), the effect of which, upon the minds of the people, wherever we have been, perfectly surprised ourselves." The friendly disposition of the people towards the gentlemen of the Amherst was strongly apparent.³ When Mr. Gutzlaff offered books to them, they seized them eagerly from his hands in public, and he distributed them from house to house without molestation.⁴

¹ Medhurst, 385—387, 393—395.

² Ib. 386, 423, 426, 428, 435, 436.

³ Voyage of the Amherst, 179, 182.

⁴ Gutzlaff's Voyages, 302, 303.

When the Huron visited Shang-hae, multitudes thronged to the boat, who pressed so eagerly to receive books, notwithstanding the long bamboos of the police were playing about their heads, that after distributing them singly for some time, Mr. Stevens was obliged to put them into thousands of upraised hands as fast as he was able: they were accepted too by Mandarins and their attendants: so that on the whole about a thousand volumes were distributed.¹ In the neighbourhood of the town of Woo-sung, lower down the river, the gentlemen of the Amherst frequently landed, and “never met with any thing but the greatest friendliness on the part of the natives, who were always much more cordial and frank in their manners when they were alone.”² On the opposite side of the river, some books were distributed by Gutzlaff to attentive readers, and many persons visiting the vessel received books; but when Gutzlaff visited them six months afterwards in the Sylph, he could “scarcely show his face in any of the villages without being importuned by numerous crowds,” the Mandarins never interfering with him either in Shang-hae or the neighbourhood.³ The missionaries in the Huron, landing at Woo-sung, distributed their tracts in the presence of two Mandarins, who kept the people quiet: and when the missionaries explained the object of their mission,

¹ Medhurst, 452—463.

² Voyage of the Amherst, 187.

³ Gutzlaff's Voyages, 308, 309, 427.

both Mandarins and people assented to its propriety. After this, landing near another village, they found the shore lined with hundreds of people, who received their books greedily, struggling with each other who should have them first; so that the sailor who brought the books up the shore was several times pushed down by the pressure. And on the southern bank of the river having been opposed by a Mandarin (who had a bridge removed that they might not cross a stream to distribute their books), they at length induced him himself to distribute many of them.¹ About fifteen miles N. E. of Woo-sung is the large alluvial island of Tsung-ming, 60 miles in length, and about 15 in breadth, formed by the Yang-tsze-keang, and now containing about five hundred thousand inhabitants. Of them Mr. Lindsay reports: "The friendly demeanour of these simple people, who now for the first time in their lives beheld a European, surpassed any thing we had hitherto witnessed; and there being no Mandarin in the place, no artificial check was placed to the natural friendly impulse of their hearts. Having observed that the apricot pleased us, numbers came to us, offering the finest they could select. On all sides we were requested to bestow a copy of the pamphlet, (on England,) of which we distributed about twenty; and a crowd was immediately formed round the possessor to read it. On our return, we were escorted by at

¹ Medhurst, 449, 464, 470.

least three hundred people of all ages, many of whom offered and begged us to accept presents of fish and vegetables; and anxiously expressed a hope that we would return another day. On returning, the country people from all quarters had gathered to see us pass, and by the time we reached our boat, at least six hundred people were assembled; and all seemed to vie which should be the most kind and friendly. Such is in general the true Chinese character when removed from the influence and example of their Mandarins.”¹

Mr. Gutzlaff adds, “we had taken with us a great number of books, chiefly of the Scriptures. At first, they hesitated to receive them; but, on glancing at the contents, the people became clamorous for more.”² And when the Huron visited them, “the people were exceedingly kind and friendly, and all anxious for books.” When it was reported that they had brought books, they issued from their houses, ran over the fields, and waded through the dikes to get them.³

Mr. Lindsay and his companions landed at Ning-po, in Che-keang, amidst a vast crowd, and were lodged in the hall of the Fokien merchants; here an endless succession of visitors, merchants, shop-keepers, and inferior mandarins, begged for copies of the pamphlet on England, pouring in till midnight. The next morning their lodging was surrounded by a great crowd, and when they

¹ Voyage of the Amherst, 192—195.

² Gutzlaff's Voyages, 299.

³ Medhurst, 473.

went out as well to gratify the curiosity of the people as their own, they were hailed on all sides with the strongest expressions of good will, and the satisfaction which the prospect of a renewal of foreign trade excited in the people's minds."¹

At Chapoo, near Ning-po, Gutzlaff found the people frank and kind; when the distribution of books began, hundreds stretched out their hands to receive them. On one occasion he saw the people watching their vessel from the top of a hill for six hours before he left it, and then rushing down to the shore to get the expected books. At another part of the coast they did not cease importuning till they had obtained all his books. At Ke-tow point, having relieved a poor man who was almost blind, he won the good opinion of the people, who listened to instruction, and thankfully received the books. Leaving the Continent, he next visited an island where the priests were so anxious to obtain books, that upon learning that they had distributed all the store which they had brought, they almost wept for disappointment. At Kintang, another island, their books were rapidly distributed, and eagerly read by the people, who expressed great joy to see them.²

When Mr. Gutzlaff visited them again, the Mandarins were present, and the people afraid, but in the southern part of the island all doors were

¹ Voyage of the Amherst, 101—104.

² Gutzlaff's Voyages, 272, 430, 432, 433, 437.

open to him, the people came out from their houses to offer him tea, and the Scriptures were welcomed by willing readers.¹ Mr. Medhurst found the inhabitants on the north-east of the island most friendly, their books eagerly accepted, women came out to beg for them, boys followed them to get tracts, and in one place they were obliged to get upon a wall that they might avoid the pressure of the crowd.

At the island of Ta-ping-shan, many came running over the fields to get their books, which were received with joy.²

At the island of Choo-shan, with a population of one million souls, the people chased Gutzlaff and his sailors to get the books, which they carried off with shouts of joy, others being as much disconcerted that they had failed to obtain them.³ When Medhurst landed there, numbers were distributed from the boat, numbers on the shore, and in passing through the town he saw one in the hand of almost every shop-keeper. A second time, when they proceeded through several neighbouring villages, they found old and young, male and female, anxious to obtain them, and when they returned to the town, a crowd was waiting for them, who "darted upon the stock which they brought like birds of prey."⁴

At Poo-to, an island occupied almost exclusively by Buddhist priests, these dronish functionaries

¹ Gutzlaff's Voyages, 436.

² Medhurst, 478, 479.

³ Gutzlaff, 447.

⁴ Medhurst, 480, 481.

eagerly received every volume offered to them. Numbers began at once to read the books, having scarcely any attention to devote to the strangers. A second visit brought a greater number of priests, each earnestly begging for at least one tract. On another occasion they waded into the water, and some even swam out to obtain books.¹ At the time of Medhurst's visit the books were readily accepted on the whole island, but curiosity had subsided, and there was none of the intense eagerness excited by the first distribution.²

When the gentlemen of the Amherst landed at Fuh-chow, in Fuh-keen, the inhabitants crowded round, were very civil, and in answer to their repeated inquiries, received the tract upon the English nation. Here, by order of the Deputy-Governor of Fuh-keen, a Mandarin having asked for copies of their books to be sent to the emperor, a tract on gambling, a summary of Christian doctrine, some extracts from the Scriptures, and some other tracts were given to him.

In the neighbourhood of the city, there were frequent opportunities of distributing books. When on board, Mr. Gutzlaff was fully employed in administering medicines to the sick. On this subject Mr. Lindsay writes, "I should be guilty of great injustice, if I omitted strongly to express my sentiments of the great advantages which have been

¹ Gutzlaff's Voyages, 438, 440, 444.

² Medhurst, 486.

derived from the services of Mr. Gutzlaff; to which I consider we were greatly indebted for the extraordinary degree of respect and friendship shown to us by all classes of Chinese. Since the first day of our arrival, gratuitous medical assistance and medicines were freely given by him to all who applied for them; and during the three weeks we were at this place rarely a day elapsed in which more than one hundred patients did not profit by his humane labours. The fame of this circumstance spread far and near, and in some instances attracted persons from the distance of more than fifty miles. In many cases of wounds and cutaneous disorders his practice was very successful; and it was most pleasing to behold the gratitude demonstrated by these poor people for their cure.”¹ To these sick persons Mr. Gutzlaff distributed the Scriptures, which thus made their way into the neighbouring villages. During their stay, the number of applicants for books continued to increase; and the applications were made in so earnest a manner that they could not be refused.² As soon as the Amherst anchored in the river, the inhabitants of a village named Hoo-keang came alongside of it, and asked the strangers to visit them; at their request, Messrs. Lindsay and Gutzlaff landed and walked through the village. They were every where assailed with entreaties for their

¹ Voyage of the Amherst, 87.

² Gutzlaff's Voyages, 227, 228, 232.

books. These were a pamphlet on England, a tract against lying, a tract against gambling, a tract on honesty, various papers containing information respecting geography and other sciences, mixed with Scripture lectures; and lastly, copies of separate books of the Scripture. When about to return to the ship, they were invited to dine in a public hall, where their hosts waited on them; and where, although the crowd of spectators was dense, there was the utmost kindness and decorum manifested by all. A few days later, when these gentlemen had been rudely treated by the Mandarins at Fuh-chow, these villagers sent a deputation of elders to the vessel with the following paper, accompanied by this remark, "Our Mandarins are rogues, but the piksary, (the people,) are your friends."¹ "We, the inhabitants of this village, have never yet seen you foreigners, ('foreigners,' not barbarians.) All people crowd on board your ship to behold you, and a tablet is hung up therein, stating that there is a physician for the assistance of mankind: there are also tracts against gambling, and other writings, besides a treatise on your country, with odes and books; all which make manifest your friendly, kind, and virtuous hearts. This is highly praiseworthy; but as our language differs, difficulties will attend our intercourse. The civil and military Mandarins of the Fokien province, together with their soldiers and satellites, are

¹ Voyage of the Amherst, 44, 45, 62.

unprincipled in their disposition. If you wish to trade here, wait upon his Excellency the Foo-yuen; prostrate yourselves, and ask permission. If he complies, you may then do so; but if he refuses, then go to the districts of Loo and Kang, and there trade; for in that place there is neither a despot nor a master. When you have fully understood this, burn the paper.”¹ Other villages were afterwards visited, the inhabitants of which were “invariably friendly and communicative.”² At one of the Nan-yih islands the people crowded to the shore “like ants,” eagerly seeking the books; and when the missionaries passed through the villages, they hurried across the fields or ran from their houses, with their potato broth in their hands, to get them. Women even, though with their feet compressed to the size of four inches, and with their ankles swollen, they could only hobble towards them, hastened with eager solicitude for books.³

When the Amherst visited Amoy, they were warmly welcomed by the crowd, who expressed great delight at hearing Mr. Gutzlaff speak. On this subject Mr. Lindsay reports, “On many occasions, when Mr. Gutzlaff has been surrounded by hundreds of eager listeners, he has been interrupted by loud expressions of the pleasure with which they listened to his pithy and indeed eloquent

¹ Voyage of the Amherst, 62, 63.

² Gutzlaff's Voyages, 227.

³ Medhurst, 490.

language. From having lived so long among the lower classes of the Fokien people, Mr. Gutzlaff has obtained a knowledge of their peculiarities, both of thought and language, which no study of books can convey; and this is coupled to a thorough acquaintance with the Chinese classics, which the Chinese are ever delighted to hear quoted, and a copiousness of language which few foreigners ever acquire in any tongue besides their own. The power which this gives any person over the minds of the Chinese, who are peculiarly susceptible to reasonable argument, is extraordinary.”¹ Gutzlaff often conversed with the people and gave them books.²

At Tung-san bay the missionaries of the Huron soon collected a crowd so eager and clamorous for their gifts, that to avoid the pressure they climbed a rock eight feet high, whence they distributed their tracts to the hundred hands held out for them. After this another crowd followed them to the boat, many wading into the water above their knees to get the tracts. Thence they removed to another part of the shore, where again the crowd was so dense and importunate, that the mate of the vessel was obliged to hand out the books from the top of a high wall to the crowd below. The next day, at the north-west of the bay, other villages received

¹ Voyage of the Amherst, 18, 31.

² Gutzlaff's Voyages, 181.

their books with equal alacrity, and some of the people were so delighted to hear Medhurst speak in their own dialect that they danced for joy.¹ In Lae-ao (Nae-aou) bay, the Sylph was surrounded with clamorous applicants who, when the ship weighed anchor, and was getting under way, clung to the tackle, exclaiming, "we must have these good books," and only relaxed their hold upon receiving what they so earnestly sought.² At one of the Pang-hoo islands, the books were distributed by Gutzlaff and attentively read.³

When the Amherst touched at Woo-teaou-Kang, on the island of Formosa, they were visited by numbers of fishermen, who earnestly asked for books. On shore too they found many anxious to have them.⁴

At Kea-tsze, in the province of Canton, the inhabitants warmly welcomed the Amherst, and when they visited some neighbouring villages crowds followed them, who, when they received books, expressed their wonder that the foreigners should possess books in their language, and still more that they should give them for nothing. And when the Sylph touched there some months later, Mr. Gutzlaff was hailed as a countryman, and his books much more eagerly received.

¹ Medhurst, 491—493, 496.

² Gutzlaff's Voyages, 415, 416.

³ *Ib.* 198.

⁴ Voyage of the Amherst, 35. Gutzlaff, 203, 205.

At Keseak the people received books with many thanks, and promised to distribute them far and wide among their friends.¹

At Makung the people were exceedingly delighted at the arrival of the Amherst; gave them sweetmeats and tea in their houses; and gladly received the Christian books which were offered to them,² and on the whole, the people of Canton province showed themselves to be no less friendly than those of the other provinces visited by the missionaries. "During the last month," says Mr. Lindsay, "we had constant intercourse with the people at every place where we stopped. Strangers, and unprotected either by any force of our own, or by the countenance of their government, we had repeatedly entered their villages and been surrounded by hundreds of Chinese; and instead of the rudeness and insult which is but too frequent near Canton, we had met with nothing but expressions of friendship and good will."³

Thus, in four separate voyages, (not to mention subsequent ones, details of which have not appeared,) the experiment of Scripture distribution has been made successfully in all the maritime provinces, excepting Pih-chih-lee, and there a missionary, alone among the natives, has freely spoken of Christ for three weeks without molestation.

With this evidence we may well believe that a

¹ Gutzlaff, 158, 159, 414, 415.

² Gutzlaff's Voyages, 155.

³ Voyage of the Amherst, 10.

little patient effort will introduce the Gospel very extensively to the notice of the empire. Should the Emperor be converted, his influence as a Christian would be most powerfully felt. He has the nomination of his ministers, who hold their offices at his pleasure. Every Mandarin in the empire is advanced or degraded as he wills; he appoints his successor, is an absolute autocrat, has the command of vast revenues, and is worshipped as a god. The friendship of Kang-he for the missionaries, though he remained a Confucian, greatly extended the Roman Catholic missions, and a converted emperor would be far more hearty in his services. But the progress of the Gospel does not depend upon this event. If the Taou sect and the Buddhists are completely tolerated, there is no *à priori* necessity arising from the constitution of the government or the fixed laws of the land, that Christianity should be persecuted. The government which tolerates one form of dissent may allow others. There is indeed this great difference between the worshippers of Buddh and Christians, that the former may conform to the state worship in conjunction with their own; whereas Christians can only worship God; and their condemnation of all forms of false religion has always been found to be a reason why they should be persecuted, even by those heathen governments which would allow all other forms of religion. The toleration of the Mahomedans who persecute idolaters, and of Roman Catholics who ought at least to condemn them,

offers no adequate ground why Protestants should be tolerated; because both Mahommedans and Romanists offered divine honours to the manes of their ancestors, to Chinese sages, and to Tëen or the heavens, according to Chinese law. But though the toleration of these accommodating sects does not prove that the true disciples of Christ will therefore be tolerated, this at least it shows, that the genius of the Chinese Government is by no means to proscribe all religions but its own. Menacing edicts, it is true, have been recently issued against Christianity; but then it must be borne in mind that the Romanists, whose corrupt form of Christianity is all with which they are acquainted, were troublesome to the provincial governors; and of the English they know nothing, except that they have conquered India, and might possibly add China to their conquests. Time may undeceive the Government on both these points, showing them that England has no territorial ambition, and that our evangelists have no wish for civil power. Whether this happens or no, these edicts, like the laws against emigration and trade, will never be generally enforced. A few persons may suffer, but no one acquainted with China, in the least expects any great persecution. The empire is too large, and the people too indifferent to their religions. Before the edict of 1836, similar edicts were in existence. This has added nothing to the law; and if the proceedings of the Amherst, the Sylph, and the Huron have excited some political

fears, these will assuredly subside when they see that no effort of English ambition follows. Assuming then that the edicts never will be acted on more than they have been already, the whole coast is open to our preparatory operations. From Wei-hae to Canton, in cities and villages, on the main land and in the islands, whether the missionary sailed in a trading vessel, or avowed that his whole business was to promote religion, whether he came with a well-manned vessel capable of repelling aggression, or placed himself unarmed in their hands, he found the people ready to receive Christian books, most of them able to read, and nearly all frank, sociable, and courteous. Fresh efforts will only deepen the impression made by past visits, and stir up a more abundant curiosity; while the tracts distributed along the coast will, by sale or gift, find their way into the interior.

But this is far from being the only hope for China. Should the energy of the Government rouse all its slumbering Mandarins, its rusty matchlocks, and its trembling soldiers, to chase away every European from its shores; and should our Government not think it right to frighten Peking by the sight of some English seventy-fours in the gulph of Pi-chih-lee, still the Archipelago remains. Singapore, Malacca and Penang, Bankok and Batavia will still receive Chinese settlers and Chinese junks. The law may threaten the emigrant and the trader with death, but hunger is more powerful than tyranny. In the face of those laws, hundreds of thousands

have settled in these countries, and the swarming land will still pour out hundreds of thousands more. Every year its trade increases, and despite the Government it will. No earthly power then can hinder hundreds of Chinese settlers, merchants, and sailors from becoming acquainted with the nations of Europe. No Chinese authority can prevent European and American missionaries from holding with myriads whatever intercourse they please. Let the Word of God be expelled from the empire, it can be preached to the inhabitants of China in all the British settlements, in Java and Siam. Let it be impossible to form churches in Fuh-keen and Che-keang, they may be formed still at Singapore, at Penang, at Batavia, and at Macao. There is a nation outside the great wall to be instructed and evangelized, which will yearly throw off more of their prejudices as they become acquainted with Europeans, and will yearly be more accessible to Christian missionaries. And should many of these be converted, what is to hinder them pervading every maritime province, preaching the Gospel in every provincial city, and penetrating to the sources of the Hoang-ho and the Yang-tsze-keang, to the mountains of Thibet, and to the frontiers of Mongolia?

The preparations for this great work are now going on in the adjacent countries. By Section 220 of the Penal Code, it is enacted, that if a person passes the frontier, without a license, and

communicates with foreign nations, he shall be strangled. Section 224 enacts that if any persons carry out the productions and inventions of the country to foreigners beyond the frontiers, or shall have plotted the means of removing themselves or others out of the empire, they shall, principals and accessaries, be beheaded. And to prevent all communication with foreigners by sea, none of the small islands along the coast, at any distance from the main land, shall be inhabited. By Section 225, whoever exports horses, cattle, iron, copper, corn, silks, or satins, shall receive a hundred blows; and the goods shall be forfeited: and all persons who clandestinely proceed to sea to trade, or who remove to foreign islands for the purpose of inhabiting and cultivating them, shall be beheaded.¹ Yet, notwithstanding these severe enactments, the desire of wealth, or the still more powerful motive of extreme want, has induced numbers of Chinese to emigrate to foreign countries, and a brisk trade is kept up with various parts of the Indian Archipelago. *Penang, with Province Wellesley*, became a British settlement in 1786; it was then inhabited by a few Malay fishermen, but in 1828, the population was become 60,551, of which 19,137 were Chinese. *Malacca*, another British settlement on the Malayan Peninsula, had, at the latest return, 32,817 inhabitants, of whom 4748 were Chinese.

¹ Staunton's Penal Code, 232, 237, 238, 544.

The Island of Singapore, a third British settlement, was in 1820 a jungle, with a few Malay huts; it had in 1832 a population of 20,917, of whom 8,517 were Chinese.¹ And some years since, Mr. Crawford, who had been the British Resident at Singapore, estimated the number of Chinese emigrants as follows :

Philippine Islands	-	-	-	15,000
Borneo	-	-	-	120,000
Java	-	-	-	45,000
Rhio	-	-	-	18,000
Malayan Peninsula	-	-	-	40,000
Siam	-	-	-	440,000
Cochin China	-	-	-	15,000
Tonquin	-	-	-	25,000

Thus there are now about 750,402 Chinese without the limits of the empire, of which number 32,402 are living in the British settlements. Nor does this statement give the whole number at present; since it was made several years since; and the number is annually increasing. 3500 Emigrants arrived at Singapore in 1825, 5500 more in 1826, and the annual number arriving in Siam is about 7000.²

On the other hand the laws against foreign trade are as ill observed as those against emigration.

¹ Martin, i. 415, 422, 430.

² Ib. i. 450. The annual number is now about 5000, of whom about 1000 remain at Singapore, and the remainder disperse themselves over the neighbouring islands. Martin, i. 432.

About 80 Chinese junks from Hainan, Canton, Soakah, Amoy, Ning-po, and Shang-hae, trade annually with Bangkok: and the whole number employed in the foreign trade is believed by Mr. Crawford to be as follows: Chinese junks trading to Japan 20, to Borneo 13, to Siam 89, besides a large number of smaller vessels belonging to Hainan.¹ Many of these settlers and seamen necessarily come into contact with Europeans; some of them are living under British law; and to numbers of them the missionaries have free access.

To instruct a part of this population, missions have accordingly been formed at Macao, Malacca, Penang, Singapore, and Batavia. And though very much fruit has not followed from years of patient labour, enough has been done to encourage Christians at home to redoubled efforts.

Macao, the first missionary station of the London Society, may be considered as without the empire, since the Chinese Government long ago ceded the sovereignty of the place to the Portuguese, and though of late years it has again laid claim to it so far as to exercise jurisdiction over its Chinese inhabitants, still the Portuguese live under their own laws. There Morrison laboured, dividing his time between Macao and Canton. He had neither leisure nor opportunities for public preaching to the Chinese; but his conversations were blessed to

¹ Martin, 438, 481.

some of them. Tsae-a-ko, the first convert, was baptized in 1814; and lived according to his profession till his death. In 1823, Mr. Morrison, before visiting England, solemnly set apart Leang-afa, a Chinese convert, to preach to his countrymen in his absence;¹ and the number of converts in Canton has since increased to ten.

In 1815, Mr. Milne commenced a mission at Malacca. There, in 1818, Dr. Morrison founded the Anglo-Chinese College to instruct Europeans in the Chinese language, and Chinese students in European literature. In 1823, there were fifteen students in the college, who had given up idol worship, and joined in the religious exercises of the missionaries. In 1834, forty students had finished their education, part of whom were sincere Christians, and the others respectable members of society. In 1836, there were seventy students in the college, four of whom were baptized in that year. In 1835, the Chinese attending public worship amounted to two hundred and fifty, thirty of whom were Christians.² In April, 1837, nineteen Chinese were baptized, four men, four women, six young persons, and five children; and in the month of May, ten more, two of whom are preparing for the ministry.³ And at this time there are six pious Chinese students, consistent in their conduct, stu-

¹ Medhurst, 270.

² Ib. 312, 316, 321, 322.

³ Ib. 323, 325.

dious, and zealous in the cause of Christ, preparing for ordination.¹

In 1819, a mission was founded at Penang,² where a chapel has been built, tracts have been distributed, the missionaries have preached from house to house, and where two missionaries continue to labour.

In 1819, a mission was formed at Singapore, where a chapel was built, and after some time three natives baptized. The station is now occupied by two English and by four American missionaries.³

In 1814 a mission was commenced at Batavia, in the island of Java. Chinese schools have been established, books have been published, and Chinese tracts have been circulated; a chapel has been built, a printing-press is kept at work, and the Christian body has lately been reinforced by the arrival of two American missionaries: but one Chinese only has been baptized.⁴ Although in all these places the Chinese settlers are devoted to gain, and Chinese sailors are often profligate, still all receive Christian books readily, all are unlearning their Chinese prejudices, and many will carry back European knowledge and Christian books to their own land. But that on which we

¹ London Missionary Report for 1838, 27.

² Medhurst, 325.

³ *Ib.* 327, 328. Missionary Register, March, 1838.

⁴ Third Report of the Episcopal Board of Missions. Medhurst, 329, 360.

have most, under God, to depend is the gradual formation from among the converts, of a body of native preachers, who will be able with less difficulty than Europeans to penetrate the empire itself. One has already entered on this work, whose labours have met with encouraging success.

Nov. 3, 1816, Leang-afa, who had been long connected with the mission, was well instructed in the nature of the true religion, and had often united with Mr. Milne in private prayer, after having been seriously examined as to his views and motives, was baptized;¹ being then thirty-three years old. Some time after his conversion he wrote an essay, entitled "The True Principles of the World's Salvation;" and having returned home to visit his native village, in the province of Canton, had a hundred copies printed there; but before they could be put in circulation he was apprehended and brought before the Mandarin. By this magistrate, his believing in Jesus, and his printing Christian books, were pronounced to be violations of the law; and he was ordered into confinement, from which he did not escape, though Dr. Morrison obtained for him the intercession of various persons, till he had paid seventy dollars to the officers, and had received thirty blows with the bamboo, which made the blood flow from the soles of his feet.² In 1823, as already mentioned, he was set apart by Dr.

¹ Milne, 177.

² Medhurst, 310. Missionary Annual for 1835.

Morrison, at Canton, to preach the Gospel to his countrymen, and since that has been labouring faithfully. The next year he wrote a treatise on the Christian religion, and a commentary on the Hebrews, and then a paraphrase on the Romans. In 1828, Keu Tëen-ching, a young man, devoted to the profession of literature, was converted through his instrumentality, and baptized. In 1830, Keuh Agang was baptized by him. In the same year Afa, with one of the converts, visited Kaou-chou-foo, 150 miles S. W. of Canton, at the time of a literary examination, and distributed among the students seven hundred volumes. In 1832 he composed and printed nine Christian tracts, and baptized three of his countrymen. In 1833, a literary examination at Canton brought students from a circuit of 100 miles, to whom Afa publicly presented Christian books, which they received with avidity.¹ The same year Choo-tsing, who had been employed in the College at Malacca, came to Canton, renounced idolatry, and after probation was baptized by Dr. Morrison, since which he had held a Christian service in his house, at which ten or twelve of his neighbours used to attend. At this time Afa wrote, "Several persons have obeyed the truth, and entered the church of the holy religion. There are upwards of ten of us, who, with one heart, serve the Lord, and learn the doctrines of the Gospel. Every Sabbath-day, we

¹ Medhurst, 273—275.

assemble together to praise the Saviour, for the mighty grace of redemption.”¹

In 1834, Afa, with one of his brethren, made a short tour in the interior to distribute books, which were generally well received. In the autumn of the same year he again distributed books among the literary candidates at Canton. It was just at the time of Lord Napier's affair, when the local government was exceedingly excited against the foreigners; and all natives entering the factories were denounced as traitors. Afa's companions being arrested, Akae, though a heathen, refused to give information, and had forty blows on the face, which rendered him speechless. Chow Asan disclosed every thing. Afa, however, with his wife and child, escaped to Macao.² But not being safe even there, he sent his wife, Le-she, to the interior, and himself fled to Singapore. Since then the persecution relaxing, he has visited his native village, and is now labouring at Malacca. Woo-Achang, one of his companions, having been set at liberty, has since been employed by the American Missionaries at Singapore. Choo-ting having been denounced as a traitor, has concealed himself. Keuh-Agang, who continues faithful, has fled to Malacca. Leang Ateh, aged seventeen, son of Afa, is studying with Mr. Bridgman in Canton, but dare not leave the house for fear of being seized. Ahe,

¹ Medhurst, 276—279.

² Ib. 281.

son of Agang, has been apprehended, and is still in prison.¹

Thus there is much to encourage the friends of missions with respect to China. The government tolerates various forms of religion, and has in past times tolerated Christianity; the people are eager to receive Christian books; Mandarins are either unwilling or unable to prevent their distribution along the coast; and by means of this coast circulation they may reach the most distant parts of the interior. Should these hopes be disappointed, and against the expectation of the most experienced persons, the Government should display an unwonted and successful energy in preventing all missionary efforts on the main land, still thousands are annually forced by their wants into the adjacent countries, where they live under Christian governments; become familiar with European habits; have access to European knowledge, and receive Christian books. Among these, Christian churches are beginning to exist; here native teachers may be trained, or Chinese books printed; and here a missionary band may be formed, who may soon be found in every city and on every canal of the empire, conflicting with the atheism of the Confucian, crushing the idolatry of the Buddhist, and, unlike the Jesuit and the Franciscan the apostles of a spurious faith whose missionary fabric is

¹ Medhurst, 297—300, 302.

crumbling to the dust, about to extend through every province, that spiritual church of Christ against which the gates of hell shall not prevail.

In China the people are willing to hear the Gospel, but the Government opposes, and the question we have examined is, whether, with the concurrence of the people, the opposition of the Government may be rendered nugatory. In India the Government, though it does not use its own influence to propagate the truth, protects Christians in their endeavours to propagate it. The whole difficulty in China is from the Government. In India the whole difficulty is from the people: and some have thought the obstacles arising from their prejudices so formidable, as to render all missionary efforts abortive.

In a pamphlet lately published by Captain Westmacott, he has thus expressed himself on this subject: "It is not foreign to my present purpose to speak of the missionaries, because I think that not only are their labours thrown away, but very prejudicial consequences follow in their train. It was stated in evidence by several experienced civil and military officers of the India service, on their examination before Parliament on the renewal of the East India Company's charter, that they entertained a deliberate conviction that no converts to Christianity had been made among the natives of India, and that they doubted if any converts would ever be made. Various cir-

cumstances induce me to hold the same opinion. Nine-tenths of those calling themselves Christians are notorious for vice and debauchery, or they are outcasts, having no religion, and glad to embrace any creed that holds out a prospect of pecuniary advantage. We must be aware that on forsaking their faith they are excluded from society, and deserted by their families and kindred, without even the poor recompense for their sacrifices, of admission to the fellowship of Europeans. The character of the converts to Christianity is so morally vile, for they usually become drunkards, and acquire other European vices with none of their virtues, that this alone would deter a native gentleman, who has a character to lose, from identifying himself with such a worthless set. Both Europeans and Asiatics shun them, and there is scarcely an instance of our countrymen having a native Christian in their employ.”¹

As the author intimates, these objections are not new. Mr. Montgomery Campbell, who had been private secretary to Sir Archibald Campbell, the Governor of Madras, in his place in the House of Commons, said, if reported by the newspapers correctly, “It is true, missionaries have made proselytes of the pariahs; but they were the lowest order of people, and had even degraded the religion they professed to embrace. Mr. Swartz, whose character

¹ Westmacott on India, 39, 40.

was held so deservedly high, could not have any reason to boast of the purity of his followers: they were proverbial for their profligacy. An instance occurred to his recollection, perfectly in point. He had been preaching for many hours to this caste of proselytes, on the heinousness of theft, and in the heat of his discourse had taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of natives did the doctrine of the missionaries operate. Men of high caste would spurn at the idea of changing the religion of their ancestors.”¹ There could scarcely be a higher authority than Mr. Campbell. For having been resident in the neighbourhood of the mission of which he spoke, and with such opportunities of knowledge, how could he err? or how could the House of Commons refuse to believe, on his authority, that the converts were all pariahs, notorious for theft and profligacy? To this statement however Mr. Swartz replied as follows: “About seventeen years ago, when I resided at Trichinopoly, I visited the congregation at Tanjore. In my road I arrived very early at a village inhabited by collaries (a set of people who are infamous for stealing;) When I arrived at one of those villages, called Pudaloor, I took off my stock, putting it upon a sand-bank. Advancing a little, to look out for the man who carried my linen

¹ Pearson's Life of Swartz, ii. 288.

clothes, I was regardless of the stock; at which time some thievish boys took it away. When the inhabitants heard of the theft, they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost was worth so much trouble. That such boys, whose fathers are professed thieves, should commit a theft, can be no matter of wonder. All the inhabitants of that village were heathens; not one Christian family was found therein. Many of our gentlemen, travelling through that village, have been robbed. The trifle of a buckle I did therefore not lose by a Christian, as Mr. Montgomery Campbell will have it, but by heathen boys. Neither did I preach at that time. Mr. Campbell says that I preached two hours. I did not so much as converse with any man. This poor story, totally misrepresented, is alleged by Mr. M. Campbell to prove the profligacy of Christians. Neither is it true, that the best part of those people who have been instructed, are pariahs. Had Mr. M. Campbell visited, even once, our church, he would have observed that *more than two-thirds were of the higher caste*; and so it is at Tranquebar and Vepery. Our intention is not to boast: but this I may safely say, that many of those who have been instructed, have left this world with comfort, and with a well grounded hope of everlasting life. That some of those who have been instructed and baptized, have abused the benefit of instruction,

is certain. But all sincere servants of God, nay, even the Apostles, have experienced this grief." After this answer, Mr. Campbell felt obliged to apologise.¹

In 1823, the Abbé Dubois published his opinion on the matter in the following words: "It is my decided opinion, first, that under existing circumstances there is no human possibility of converting the Hindoos to any sect of Christianity; and, secondly, that the translation of the Holy Scriptures circulated among them, so far from conducing to this end, will, on the contrary, increase the prejudices of the natives against the Christian religion, and prove, in many respects, detrimental to it." "If any one among the Pagans still shows a desire to turn Christian, it is ordinarily among outcasts, or quite helpless persons, left without resources or connections in society, that they are to be found. They, generally speaking, ask for baptism from interested motives. Few, if any, of these new converts, would be found, who might be said to have embraced Christianity from conviction; and I have every reason to apprehend, that as long as the usages and customs of the Hindoos continue unimpaired, it is perfect nonsense to think of making among them true and sincere proselytes." "For my part, I cannot boast of my successes in this holy career during a period of twenty-five years that I have laboured to promote the interests of the Christian religion. The

¹ Pearson, ii. 289—291, 302.

restraints and privations under which I have lived, by conforming myself to the usages of the country; embracing, in many respects, the prejudices of the natives; living like them, and becoming almost a Hindoo myself; in short, by ‘being made all things to all men, that I might by all means save some;’—all this has proved of no avail to me to make proselytes. During the long period I have lived in India, in the capacity of a missionary, I do not remember any one who may be said to have embraced Christianity from conviction, and through quite disinterested motives.” “I know that my brother missionaries in other parts of the country, although more active, and more zealous, perhaps, than myself, have not been more fortunate, either in the number or the quality of their proselytes.” “In fact, the conversion of the Hindoos, under existing circumstances, is so hopeless a thing, and their prejudices against it are so deeply rooted, and so decidedly declared, that I am firmly persuaded, that if (what has never been the case) the Hindoo Brahmins were animated by a spirit of proselytism, and sent to European missionaries of their own faith, to propagate their monstrous religion, and make converts to the worship of Seeva and Vishnoo, they would have much more chance of success, among certain classes of society, than we have to make among them true converts to the faith of Christ.”¹ The Abbé had probably

¹ Letters on the State of Christianity in India, by the Abbé Dubois, 2, 73, 133—136.

good reasons for his opinion with reference to his own mission, and those conducted by his church on similar principles. The day is perhaps passed when the Hindoos would exchange one form of superstition for another. Nor do the Romish converts appear to have borne a very high character. Forbes, in his *Oriental Memoirs*, says of them, "The proselytes made by the Romish missionaries in the East, are generally among the lowest tribes of the Hindoos, or such whose misconduct having caused them to lose their caste, are glad to embrace Christianity as a religion which is open to all."¹ Perhaps too the Abbé and his brethren were of the same opinion with a Roman Catholic missionary in Syria, who, after spending thirty years in that country without learning the language, for that was not necessary either to repeat their mass or confer their baptismal regeneration, said to Mr. Fisk, of the English missionaries, "I perceive they do not know the character of the people in the Levant. One third of the money which they spend for books, if distributed secretly, would form a large party. Whereas, by distributing books, they effect nothing."² Of course the argument of rupees can be addressed only to profligate pariahs, and this method of instruction might justify all that the Abbé says about missions.

But it does not follow that Protestant mission-

¹ *Oriental Memoirs*, by James Forbes, Esq. i. 85.

² Fisk's *Memoirs*, 318, 319.

aries, with the Bible and with the blessing of God, should not accomplish what the Roman Catholic missionary, without the Bible and without the blessing of God, could not. Although therefore Captain Westmacott is sustained in his view by a Romanist, who, "becoming almost a Hindoo," never used the Scriptures, and by a civilian, who without examination made assertions for which he felt obliged to apologise, we must well examine his views before we can possibly receive them. His objections to missions are so exactly similar to those of the Abbé, that we are tempted to believe he has adopted them without examination; trusting to the observation of that gentleman rather than his own. No converts, he thinks, will ever be made by missionaries, except a few worthless pariahs, and that their labours are not only thrown away, but are absolutely mischievous. The latter question we may examine hereafter; at present let us confine ourselves to this, whether it is impossible to make any respectable converts?

In the first place, let us notice that Mr. Campbell, the earlier accuser, was totally wrong on this point, since two-thirds of the South India converts were of the higher castes. Now if converts were made then from the upper castes, why should they not be now? And if Mr. Campbell so erred with respect to a body of native Christians so near him, how much more likely is Captain Westmacott to err, whose assertion extends to a

large part of India which he has never visited? Of the value of the Abbé's testimony we may also judge by some of his other statements. "If we could for an instant lay aside our European eyes and European prejudices, and look at the Hindoos with some degree of impartiality, we should perhaps find that they are nearly our equals in all that is good, and our inferiors only in all that is bad. In my humble opinion, these people have reached the degree of civilization that is consistent with their climate, their wants, their natural dispositions, and physical constitution; and in fact, in education, in manners, in accomplishments, and in the discharge of social duties, I believe them superior to some European nations, and scarcely inferior to any. . . . In order to be convinced of the superiority of the manners of the common ranks among the Hindoos over those of the same description of persons among the Europeans, we only need attend to the conduct and habits of both in their mutual intercourse in society."¹ Those who can believe these statements may believe the former, and such perhaps will join with him too in adding, "I shall certainly never call on any lady, or other individual whatever, to engage him or her to squander away the money in contributing to the (in my humble opinion) absurd project of establishing schools for the purpose of enlightening the Hindoo females, or of circulating Bibles and

¹ Letters by the Abbé Dubois, 155, 156.

tracts, which are perused by no one, and are above the comprehension of all.”¹ But if it be absolutely, undeniably, extravagantly false that in education, manners, accomplishments, and in the discharge of social duties, they are scarcely inferior to any European nation, then his authority is worthless.

Both therefore of Captain Westmacott’s companions, in their opposition to missions in India, are in this matter unworthy of credit: and his own opinions are, by his own statement, formed on very partial observation; since, besides being apparently a young man, and prepossessed with the idea of missionaries doing harm, he has also, as it seems, never visited Southern India, in which all the most successful missions are established.² True or false therefore his views do not come to us well recommended. But if instead of being sanctioned by no authorities, they had the sanction of all the greatest names in India, facts, which are weightier than names, would prove them to be false. He says, indeed, that “various circumstances” induce him to hold these opinions, but why has he not told us what those circumstances are? His authorities being of no value, he should bring evidence. If his facts are not few, inconclusive, and valueless, amounting to no evidence at all, fancies not facts, why not produce them? We might then grapple with something more than

¹ Letters by the Abbé Dubois, 207, 208.

² Westmacott on the present and future Prospects of our Indian Empire, 43.

a shadow. Yet there is not much occasion to lament the want of them. For although their production would signally show the weakness of his case, yet even without their production our information enables us to assert that they have been totally misunderstood and misapplied.

Till lately indeed the obstacles opposed to the Christian missionary in India were formidable. Each Hindoo was afraid of his gods, of his priest, of his family, and of society at large, should he listen to the Christian teacher. To renounce Hindooism was to lose caste, property, friends, and reputation; to be an outcast from society, and to drag on a miserable existence in seclusion, shame, and poverty. But now the progress of events is compelling the nation to renounce it. Up to 1835, the lack of rupees, ordered by the British Government at the renewal of the Company's charter in 1813, to be employed by the Indian Government, for the promotion of knowledge in India, had been spent, as far as it was spent at all, chiefly in the support of Mahommedan and Brahminical colleges, in which students were paid to learn Mahommedan and Hindoo law in Arabic and Sanscrit; and secondly, in procuring translations of European works in these two languages. This, while it could never produce a national literature, made Mahommedan and Hindoo bigots of all the young men educated at the expense of Government; but March 7th, 1835, the Governor in Council determined that it should be

thenceforth employed to promote the education of the natives in the English and vernacular languages. The results of this decision it is scarcely possible to foresee; but it has already led to surprising changes. Twelve English schools were at once founded by Government, with English libraries attached, open to all subscribers.¹ The schools have since increased to forty, and as funds shall be forthcoming, they will be multiplied, till there is one for each Zillah in the presidencies of Bengal and Agra. In all of them caste is disregarded, and Christian, Hindoo, and Mahommedan scholars read in the same class, and are competitors for the same honours. The number of scholars is already six thousand. Formerly the Arabic and Sanscrit scholars were paid by the Government for receiving instruction; these English scholars pay something for it themselves. The very year in which they were opened, the applications made to Government for them were too numerous to be complied with; rich natives have opened similar schools at their own expense; and when Hooghley College was opened in 1836, twelve hundred boys and young men entered as English students in three days. And this was to be expected by all who knew the result of a previous experiment made by the Baptist missionaries.²

So early as 1816, they founded a normal school

¹ Trevelyan on the Education of the People of India, 16.

² *Ib.* 19, 47, 81, 82.

at Serampore, in which teachers were trained for the surrounding villages. Immediately they received deputations from various villages, praying for schools. In some villages, houses were offered for schools, in some, temples were appropriated, and in others, school-houses were erected by natives, in the hope of having teachers sent. In these schools they taught geography, natural philosophy, history, and morals, but not Christian doctrine. Caste was overlooked, and yet not a single Brahmin boy ever left school on that account. They then proceeded to adopt such native schools as would receive books and allow inspection, and shortly had under their care one hundred schools, with eight thousand children, which had increased in 1824 to eleven thousand. In these schools too, which were supported by the parents, many children of the richer families were taught.¹ The effect of these schools must ere long be immense; for by the familiar knowledge of the English language, each student obtains access to our whole literature; he can make himself acquainted with our religion, our laws, our modes of education, our charitable institutions, our commerce, our history, and our constitution; he can master the sciences; he can compare the progress of different nations. Quitting the lying legends of his Shasters, he is introduced to universal knowledge. With these advantages it is almost impossible that he should

¹ Brown, ii. 210—213, 215.

long continue a subject of the Brahmins; the same Shasters which contain the system of his faith promulgate also historical falsehoods, chronological blunders, and monstrous systems of geography and astronomy. When these falsehoods are brought out by a knowledge of European histories, and when this false science is subverted by a little real knowledge of the phenomena of the universe, the authority of the Shasters is gone, and with that all the idolatrous system which they sustain. An English education must therefore subvert the idolatry of India. Detected imposture may skulk for a while in the mud hovels of Indostan, or within the precincts of its pagodas, but in the streets of its cities and along its busy rivers, it must soon be scorned. Indeed this effect is already beginning to appear. One Hindoo forbade his son going to the Hindoo College, assigning as his reason, "that the students in the higher classics became nastiks," (unbelievers in Hindooism.) The Christian Editor of the *Inquirer* newspaper at Calcutta, educated at that college, testifies, "The Hindu College, under the patronage of Government, *has*, as indeed it *must* have, destroyed many a native's belief in Hinduism. How could a boy continue to worship the sun when he understood that this luminary was not a *devatah*, (a divinity,) but a mass of inanimate matter? How could he believe in the injunctions of such Shasters as taught him lessons contrary to the principles inculcated by his lecturer in natural philosophy? The con-

sequence was, that the castle of Hinduism was battered down. *No missionary ever taught us, for instance, (meaning himself, the editor,) to forsake the religion of our fathers; it was Government that did us this service."*

The Reformer, another English newspaper, conducted by a native editor, and the organ of a large and influential body of educated Hindus, contrasting the fruits of ordinary missionary exertion with those realized by the Hindu College, thus proceeds: "Has it (the Hindu College) not been the fountain of a new race of men amongst us? From that institution, as from the rock from whence the mighty Ganges takes its rise, a nation is flowing in upon this desert country, to replenish its withered fields with the living waters of knowledge? *Have all the efforts of the missionaries given a tithe of that shock to the superstitions of the people which has been given by the Hindu College?* This at once shows that the means they pursue to overturn the ancient reign of idolatry is not calculated to insure success, and ought to be abandoned for another which promises better success."¹ In fact, for ten years, the students of the Hindoo College have in numbers become perfect

¹ A New Era of English Language in India, by Dr. Duff, 38, 39. It deserves the consideration of the different Missionary Societies at home, whether they have made sufficient efforts to give a thorough English education to the young native Christians under their care, which alone can raise an effective native ministry.

sceptics. In a debate on female education, among about forty of these youths at Calcutta, about seven years since, one speaker was rapturously applauded for using the following language: "Is it alleged by any that female education is prohibited, if not by the letter, at least by the spirit of some of our Shasters? If so, and if any of the Shasters be really found to advance any thing so contrary to reason, I, for one, will trample them under my feet."¹ An English school for each Zillah, it is true, will comprehend but a small portion of the population, but the influence of that small portion will eventually pervade the mass. "In Bengal, owing to the indolent and intemperate habits, and consequent early deaths of many of the great Zemindars, minorities are frequent, and a large proportion of the landed property of the country falls under the management of the Government in the course of a few years."² All these minors will receive an English education, by which means nearly the whole aristocracy will, ere long, be compelled, by the force of irresistible facts, to renounce the popular superstitions. But besides the Zemindars, three other classes will be formed by these schools. 1st, The class from which the Government will select its own civil officers; 2ndly, a number of literary men, who will become editors of newspapers, authors, tutors in families, &c. &c.; and

¹ The Church of Scotland's India Missions, by Dr. Duff, 19. Vindication of Ditto, 6.

² Trevelyan, 26.

3rdly, a number of village schoolmasters. What must be the combined influence of these four classes, the wealthy, the powerful, the learned, and those who conduct the popular education of the country, all whose views, tastes, and habits of thought will be European? Did the mass of a nation ever yet resist such a combination? and if not, will India be the only country under heaven to exhibit that phenomenon? Besides these English schools, the Government is about to form primary schools, in which the vernacular languages will of course be used almost exclusively. For these the English schools will form enlightened schoolmasters; for these the English students will write elementary translations of English books, or originate works adapted for children, in place of the polluting fictions of their superstition. Every enlightened author will then have ample encouragement, because his works may be adopted for the Government schools, and thus obtain a large sale. And thus, while in the first place the upper classes will obtain an acquaintance with the Encyclopedia of knowledge through the English, they will diffuse that knowledge throughout the nation by the vernacular. An English education will compel the upper classes to renounce their idols, the vernacular education, based upon the former, will compel the mass to renounce them. The doom of Hindoo idolatry seems to have been pronounced that day, when the Governor-General resolved that

the public education of the upper classes should be English. But these schools, be it remembered, are not Christian. The Bible is not there. No book of Christian doctrine, no ecclesiastical history, no Christian biography, no work on the evidences, no book of practical devotion is to be found in these schools. The Government has feared, probably, lest by seeming to aim at the subversion of Hindooism, they might create such a prejudice against their schools as to hinder any scholars from attending. Bishop Heber seems to have inclined to that opinion, since he says, "All that seems necessary for the best effects to follow is, to let things take their course, to make the missionaries discreet, to keep the Government as it now is, strictly neuter, and to place our confidence in a general diffusion of knowledge, and in making ourselves really useful to the temporal as well as spiritual interests of the people among whom we live."¹ Thornton also says, "Another point, equally clear, is, that the neutrality of Government should be perfect. While, on the one hand, it should not force Christianity on the people, on the other, it should on no account evince any appearance of approbation towards idolatry." But while these writers think that in the Government schools there can be little directly religious instruction, they also believe that the Scriptures may be read like any other book, with-

¹ Bishop Heber's Journal, 2nd edit. iii. 253.

out the smallest danger of frightening the people from the schools.¹

Whether this fear be well founded or not, and whether it be right to act upon it or not, one thing is certain, that in this way, the English students, though growing up in contempt of Brahminical delusions, can contract no respect for Divine truth. They may renounce Hindooism, but unless some other instruction is provided, it is only to be Deists. At the same time this education prepares the way for Christian instruction. Disabused of all their former prejudices, they are ready to examine the claims of the Gospel, and the more so because it is the religion of their teachers. That single circumstance calls loudly for Christian missionaries. The Government will extend English education widely, but they believe themselves precluded from giving Christian education. What a field is thus opened for Christian missionaries! The taste thus created among the millions of Hindostan must cause a demand for English schools beyond all that missionary societies can supply. English books and tracts are already received by thousands with eagerness; and the renunciation of Hindoo prejudices must soon make many others eager to know what Europeans believe. The relaxation of the ideas respecting caste, will likewise make it much less fearful to educated natives of the higher castes to profess Christianity; and the general cultivation of the

¹ Thornton on the State and Prospects of India, 158, 163, 164.

minds of the gentry of India must make them much better able to appreciate the solidity of the evidences for the Gospel, and the superiority of its precepts. In fact, this improved feeling will extend to all the vernacular Government schools as well as the English schools, because the masters will have received European education, and the books contain European knowledge. Hitherto a fear of the gods, of the Brahmins, and of society, with a corrupt affection for some of the debasing practices of their ritual, have been the chief obstacles to missionary effort. European knowledge will remove these fears, and by associating their idol worship with the ideas of Brahminical imposture and national degradation, will turn that blind attachment into enlightened contempt. Under these circumstances it is easy to foresee that Christian books and Christian teachers will be received with avidity. Indeed the popularity of the English schools shows, that even the minds of many are indifferent to their superstitions. For the English books which they read contradict almost at every page the fables of their Shasters : were they therefore much attached to that ancient lumber, they would no more examine writings which discredit it, than an Irish priest would study Fox's Martyrology, or read the pages of Chillingworth. But their Shasters do not in fact oppose a moment's obstacle to their entrance into the schools. Though within the threshold of each school caste is wholly disregarded, and the Brahminical law is for-

gotten, they crowd into them till the walls are too small to hold them, and ask new schools till the funds are inadequate to found them.

In these schools however there is nothing taught which directly and avowedly impugns the doctrines of their faith. It would therefore be a still more complete proof of the disregard of many to idolatry, if they would send their children to English schools in which they must read the Bible. But this is now common.

In 1818 the Baptist missionaries instituted a college at Serampore, in which students are instructed in the English language, European literature, and the principles of Christianity. At the time of the last Report there were eighty-one students.¹

In the Baptist English school at Chilpoor, where, with European knowledge and the English language, the pupils received a decidedly Christian education, there were, till it was discontinued from the want of funds, nearly three hundred boys.²

In Benares, Bishop Heber visited a college founded by a Hindoo banker, in which the boys passed a good examination in English Grammar, Hume's History of England, Joyce's Scientific Dialogues, and the use of the globes; while they

¹ Missionary Register, 1835, 141.

² Baptist Missionary Report, 1838, 11.

also had learned the principal facts and precepts of the Gospel.¹

In the Institution of the Church of Scotland in Calcutta, in which the evidences for the truth of Christianity and its doctrines are carefully studied, there were present at the public examination in November, 1834, four hundred boys. The number had increased by March, 1837, to seven hundred and twenty, and is at present about eight hundred.²

In the schools of the Church of Scotland at Bombay, under the superintendence of Dr. Wilson, now President of the Bombay Royal Asiatic So-

¹ Heber's Journal, iii. 360. Many of the boys present were of the middling class of society. Many were Brahmins, they read the New Testament, understood it well, the missionaries had never heard any objection to this part of their education, either from themselves or their parents, and one hundred and forty boys attend. Ibid. i. 370.

² Duff's India Mission, 25. India Mission. Extract of a letter from Rev. W. S. Mackay, 1, 2. Church of Scotland's Foreign Missions, August, 1837, 2. Report to the General Assembly by the Committee for the Propagation of the Gospel, 1838, 4. At the public examination of these boys in January, 1838, many Hindoos of consideration attended; as all the children read the Bible daily, which is fully expounded to them, each of the classes was, on this occasion, examined in its history and doctrines. No disapprobation was expressed by the native gentlemen present. Since that time there have been twenty applications for admission rejected for want of room, and various demands for teachers trained in the seminary have been sent from the distant provinces of India.

ciety, avowedly conducted on Christian principles, there are one thousand boys receiving Christian education.¹

St. Andrew's School, at Madras, on the same plan, though recently formed, has one hundred and eighty boys, among whom the upper class of forty boys read the Bible each day with the missionary. All seem to enjoy the lesson, and they willingly pay a rupee each for their Bible.² In the Christian Institution at Calcutta, sixty-six youths, among whom are several Brahmins, are instructed in European science and literature, in Bengalee, and in the Scriptures.³

Bishop Corrie's school at Madras has twenty-four native students; and a Madras journal says they could have ten times as many if they could be received.⁴

The Missionary English school at Vepery, near Madras, has many Mahommedan pupils. That at Trepassore has fifty-five scholars. That at Combaconum has thirty boys. That at Burdwan has seventy boys in daily attendance who read the Scriptures and have them expounded, and the number is increasing.⁵

¹ Report to the General Assembly by the Committee for the Propagation, &c. 1838, 7.

² Report to the General Assembly, &c. 11.

³ London Missionary Report, 1838, 39.

⁴ Missionary Register, 1838, 142.

⁵ London Missionary Report, 1838, 51, 52, 67. Church Missionary Report, 1838, 52.

At Madura the American missionaries have two English schools, with eighty-nine boys.¹

At Nassick also there is a thriving English seminary.² And lastly, in the neighbourhood of Chinsurah, the natives have themselves established several English schools; and so far are they from being jealous of the introduction of Christian knowledge, that Mr. Mundy, the missionary, has repeatedly been invited to examine them, and he is convinced that if he had the leisure, he might take them all under his own management.³

The influence of these schools upon the pupils already begins to appear. Almost all the youths, in the upper classes of the Church of Scotland's Institution at Calcutta, are completely convinced of the truth of Christianity, and several of them have been baptized. Several youths in the Burdwan school despise idols, and are convinced of the truth of Christianity. And in the Christian Institution at Calcutta all the resident scholars acknowledge the authority of the Bible, and some appear to be the subjects of the grace of God.⁴ By such institutions therefore as these, our missionaries may shortly raise up a body of native ministers, with European habits of application, and stored with European information; accustomed to think and to compose both in their own language

¹ Missionary Register, 1838, 170.

² Church Missionary Report, 1838, 61.

³ London Missionary Report, 1838, 42.

⁴ *Ib.* 39. Church Missionary Report, 1838, 52.

and in the English ; who will form the theological literature of India, who will convey the knowledge of Europe, by the vernacular dialects, into all its villages ; and far more effectually than foreigners, because, without a foreign accent or false grammatical constructions, plain, fluent, and accurate, will preach the Gospel to their countrymen. But excluding the consideration of the future, let us notice what they prove of the present temper of the people of India. Though they teach truths in history, chronology, and science, altogether subversive of the Brahmin creed, although they communicate the knowledge of the true religion which condemns every other, although the known effect of them is to lead the pupils in numbers to become Christians, still are they well attended, not by pariahs, but Brahmins ; not by the poor only, but by the rich ; their number and their popularity every year increasing. This does not prove that numbers love the Gospel ; but it does prove that numbers are indifferent to Hindooism. It may be a desire of worldly advancement for their children, which makes them value these schools ; but whatever be their motive, it triumphs over the love of their own superstitions ; and it shows their affection for them to be so slight, their reverence so near contempt, as to make it clear that the Gospel may be very safely and very successfully introduced to their notice. Though the partial education given at the common missionary schools is

not likely to produce upon the children the effect which a more careful English education might, heathen examples at home and the early removal of the children, with the small amount of knowledge which can be imparted at so early an age, and in a short space of time, rendering them comparatively inefficient, yet is it influential enough to demonstrate that those parents who send their children to these schools, are neither very jealous of Christianity, nor very earnest in their own religion. And the numbers of such parents is great. More than two thousand children in Calcutta and the neighbourhood are receiving Christian education from the Baptist missionaries, and eight hundred from the London missionaries of the same place. The London missionaries of Nagercoil, in Southern India, have two thousand eight hundred children in sixty-one schools, under their care; and generally the London Missionary Society has well attended schools in all its stations.¹ The American Board of Missions has one thousand two hundred and fourteen children at Madura, and five hundred at Madras. In the twelve stations of the Church Missionary Society in Northern India there are three thousand eight hundred and forty-four children. In Western India that Society instructs nine hundred and fifty-one children, and in 1833,

¹ Baptist Missionary Report, 1837, 10. London Missionary Report, 1838, 72.

the number taught by them in Southern India was seven thousand four hundred and eighty-three.¹ In 1823, Bishop Heber wrote, "the number of children, both male and female, who are now receiving a sort of Christian education, reading the New Testament, repeating the Lord's Prayer and Commandments, and all with the consent, or at least without the censure, of their parents or spiritual guides, have increased, during the last two years, to an amount which astonishes the old European residents, who were used to tremble at the name of a missionary, and shrink from the common duties of Christianity, lest they should give offence to their heathen neighbours."² What would he have said had he lived to this time?

With all the drawbacks to their usefulness, these schools are declared by the missionaries, after long experience, to do much good. Thus the missionaries of Nagercoil report: "We have often expressed our conviction of the importance of our mission schools: and growing experience of their utility has deepened this conviction. . . . Several of the most pious and useful among our native teachers, and in our congregations, trace the happy change they have experienced to the influence of those truths which they learned in the mission schools."³ To see therefore thousands of children

¹ Missionary Register, 1838, 178. Thirty-fourth Church Missionary Report, 50.

² Heber's Journal, iii. 253.

³ London Missionary Report, 1838, 72.

in every part of India attending these missionary schools, is a plain proof that in every part of India there are thousands of parents who are indifferent to Hindooism: indeed, it shows more than this, for since the Hindoo character is notoriously feeble, so many parents would not be found to send their children to the schools, unless the indifference to heathenism in the neighbourhoods in which the schools are placed were very general.

But let us now look at the progress of the Gospel itself among the people.

In the year 1706, Ziegenbalg was sent to Tranquebar by the Danish Government. He translated the New Testament into Tamul, and then entered on the Old Testament, which was afterwards completed by Schultze; and in the intervals which he could spare from his literary labours, taking with him a store of Christian books, and aided by native teachers, he made missionary tours through the country. These labours were abundantly blessed: in 1713, forty-seven persons were baptized; in 1714, twenty-eight; in 1715, twenty-four; in 1717, thirty-six; and in 1718, fifty-eight more.¹ This success had not been obtained without opposition: "*Les payens en général, ne voioient pas de bon œil les progrès de la mission evangelique. Lorsqu'ils pouvoient soupçonner dans leurs parens ou dans leurs amis des dispositions à embrasser le Christianisme,*

¹ Histoire de la Mission Danoise par Niecamp. Geneva, 1745.
ii. 1, 78, 81, 83, 94, 101, 102, 127.

ils employoient les promesses et les menaces pour les retenir: même à l'égard de leurs inférieurs et des personnes de l'ordre du peuple, pour les d'etourner de ce dessein, ils commençoient par les caresses. Mais si ces moyens ne réussissoient pas, ils se servoient de l'autorité et avoient recours à la violence."¹

In 1719, Ziegenbalg died, and was succeeded by Schultze, who prosecuted his plans with equal assiduity and success.

The following Table may show the progress of the mission through several years, during which the account of the number of baptisms has come down to us.

Year.	Number baptized in the Year.	Authority. Niecamp.
1719 } to } 1724 }	150	ii. 135
1725	27	146
1726	49	154
1727	127	180
1728	272	211
1729	140	233

We are assured by Niecamp, that baptism was not administered lightly, either by Ziegenbalg or

¹ Histoire de la Mission Danoise par Niecamp. Geneva, 1745.
ii. 81.

Schultze. " Si les missionnaires évangéliques n'avoient eu en vue que de grossir le nombre des prosélites Chrétiens, sans beaucoup s'embarrasser de les instruire des vérités du salut, et d'administrer indifféremment et sans précautions le batême à tous ceux qui se présentoient, il est certain que le nombre en auroit été beaucoup plus considérable." " Quoiqu'il se présentât un plus grand nombre de Néophytes qui demandoient le batême, on n'admettoit personne à cette sainte cérémonie sans une préparation convenable. Il n'y avoit que les personnes mourantes à qui l'on administroit le batême sans délai; les autres pour être incorporés dans l'Eglise Evangélique, devoient avoir de plus grandes connoissances et être en état de rendre raison de leur foi."¹

After Schultze, who left India in 1743, Swartz laboured in the same spirit from 1780 to 1798. At Tranquebar, Trichinopoly, Tanjore, and other places, the general respect shown to him while living, and the splendid monuments erected to his memory by the Rajah of Tanjore, and by the East India Company, show how much his integrity, zeal, and disinterestedness, had been proved in his long career; but the success which attended his labours were a better monument and better reward.

Under his care the mission so grew, that in 1775 there were the following numbers, both of teachers and converts.²

¹ Niecamp, ii. 102, 181.

² Brown's History of the Propagation of Christianity, i. 192, 193.

Place.	Missionaries.	Native Teachers.	Scholars.	Baptized in the Year.
Tranquebar . .	6	40	355	421
Madras	2	—	40	141
Cuddalore . . .	2	—	64	74
Trichinopoly . .	1	9	70	206
Calcutta	2	—	104	67
Total. . . .	13	49	633	909

In 1802, Gérické, who had come to India in 1766, and after the death of Swartz, chiefly directed the missions, visited the district of Tinnevely, where native teachers had been labouring since 1784. In some villages the idols had been broken, in others chapels had been built; in many he was intreated to stay with them to instruct them: above thirteen hundred were baptized during his visit, and after his departure eighteen new congregations were formed, and two thousand seven hundred converts baptized.¹ Since that time the missions have declined, but in 1820 there were still about sixteen thousand native Christians on the coast of Coromandel, and up to that time there had been made, including baptized children, about fifty thousand converts.²

In order of time, next to the South India missions, established by the Government of Denmark,

¹ Pearson's Life of Swartz, ii. 443.

² Brown, i. 230, 231.

and adopted by the Christian Knowledge Society, was that of the Baptists. It was founded in 1793 by Carey and Thomas, who, finding the Indian Government jealous of their efforts, placed themselves under the Danish Government at Serampore, and were afterwards joined by Ward, Marshman, and others. There for several years they experienced nothing but indifference or opposition from the natives, who when they preached used to laugh, shout out, and abuse them. Some educated persons they met professing disbelief in their Shasters, but none who would suffer trouble for Christ. At length, in 1801, Kristno, after enduring some persecution, was baptized; after him a few others had the courage to follow his example. In 1809 they built a chapel at Calcutta, and established various printing stations in the city: they held meetings in the fort, attended the gaol, and had prayer-meetings in several private houses. After some time several native teachers began to preach.¹ But the converts were much tried. "In Calcutta, multitudes of the natives used to follow them through the streets, clapping their hands, and insulting them in every form. Some abused them as *feringas*, others for losing caste; some called them *Yesoo Khreest*, and bowing to them, said, 'Salam Yesoo Khreest.' One day, when several of them were in a neighbouring town, the populace set upon them as *feringas*, as destroyers of caste,

¹ Brown, ii. 128, 129, 142, 147, 153, 192, 193.

as having eaten fowls, eggs, and other similar articles. On their attempting to return, the mob began to beat, and otherwise maltreat them; and a man, who was a civil officer, grazed the point of a spear against the body of one of them. Finding them bear all these insults with patience, they threw cow-dung, mixed in Gunga water, at them; talked of making them a necklace of old shoes; and threatened, that should they ever return, they would murder them. One of the converts, who resided in a distant village, was seized by the chief Bengalee man of the place, who bound his hands, and dragged him from his house, while the whole of the villagers hissed at him, threw dirt and cow-dung upon him, clogged his face, eyes, and ears with cow-dung, and in this state kept him tied up to the pillar of an idol temple for several hours. Besides these acts of violence, the converts suffered many other serious inconveniences from the enmity of their countrymen.”¹ Some converts could obtain no lodgings, nor even ground to build on; others were forsaken by their wives; some were threatened by their relations; and others were intreated by them not to turn.² Still a few continued to be added to the church.

From their mission press at Serampore, besides several versions of the Bible which have been printed and circulated, hundreds of thousands of religious tracts have been scattered throughout the

¹ Brown, ii. 158.

² Ibid. ii. 158—162.

empire, and up to 1819, six hundred natives, among whom were a number of Brahmins, had been baptized. About eight-ninths of the converts had continued stedfast in the faith, and fifty-one were employed as native teachers.¹

That the more recent labours of the several missionary societies now labouring in India have met with similar encouragement, may be seen from the following view of a few of their stations.

¹ Brown, ii. 229, 233.

NORTH INDIA.

SOCIETY.	Station.	Situation.	Native Teachers.	Communi- cants.	Baptized.	Hearers.	References.
Baptist	Calcutta	..	..	24	..	..	Register, 1838, 144.
Church Missionary ..	Calcutta	..	..	..	476	..	Register, 1838, 151.
Gospel Propagation..	Tallygunge.....	..	..	80	200	700	Register, March, 1838, 148.
Gospel Propagation..	Jaugera	..	..	..	29	..	Ibid.
Gospel Propagation..	Burriporc	..	..	..	20	..	Ibid.
Baptist	Scetporc	..	..	54	..	..	Ibid. 145.
Baptist	Cuttwa	75 miles N. Calcutta	6	35	110	..	Ibid. 146.
Baptist	Monghyr	250 miles N. W. Calcutta ..	..	..	19	..	Ibid. 146.
Church Missionary ..	Bardwan	50 miles N. N. W. Calcutta ..	5	..	..	..	Ibid. 151.
Church Missionary ..	Baxar	70 miles S. E. Benares	..	..	..	25	Ibid. 151.
Church Missionary ..	Benares	..	3	12	..	..	Ibid. 151.
London Missionary ..	Benares	..	..	18	36	..	Report, 44.
Church Missionary ..	Goruckporc	100 miles N. Benares.....	2	..	150	200	Register, 152.
Gospel Propagation..	Cawnporc	..	..	..	11	..	Ibid. 148.

SOUTH INDIA.

Baptist	Khari	50 miles S. Calcutta	..	..	..	450	Report, 1838, 13.
London Missionary ..	Vizagapatam.....	..	2	40	..	50	Ibid. 53.
London Missionary ..	Cuddapah	153 miles N. E. Madras.....	3	32	98	132	Ibid. 54.
London Missionary ..	Vepery	Near Madras.....	..	35	..	..	Ibid. 51.
London Missionary ..	Tripassore	Near Madras.....	..	15	..	..	Ibid. 52.
Gospel Propagation..	Vepery	Near Madras.....	..	156	..	200	Register, 149.
Gospel Propagation..	Tanjore	..	94	..	3211	..	Ibid. 150.
London Missionary ..	Chittoor	..	7	10	..	20	Report, 55
London Missionary ..	Belgaum	200 miles N. W. Bellary ..	2	15	..	100	Ibid. 58.
London Missionary ..	Bellary	300 miles N. W. Madras ..	4	32	..	..	Ibid. 61.
London Missionary ..	Bangalore	215 miles W. Madras.....	2	20	..	100	Ibid. 63.
London Missionary ..	Salem	90 miles S. E. Bangalore ..	6	32	..	150	Ibid. 64.
London Missionary ..	Combaconum ..	20 miles N. E. Tanjore	6	25	..	200	Ibid. 66.
London Missionary ..	Coimbatore	90 miles S. W. Salem.....	12	9	..	80	Ibid. 68.
Church Missionary ..	Allepie	35 miles S. E. Cochib.....	6	..	..	..	Register, 155.
Church Missionary ..	Cochin	Malabar Coast	3	150	..	..	Ibid. 154.
London Missionary ..	Neyoor	..	75	..	..	6000	Report, 74; Register, 102.
London Missionary ..	Nagercoil	14 miles N. Cape Comorin ..	53	127	..	5123	Report, 70.
Church Missionary ..	Tinnevely	..	117	..	2029	10,286	Tinnevely Miss., Groves.

Thus in many of the stations of the different missionary societies, there are a few native Christians, a few native communicants, and some native teachers, besides regular hearers not yet baptized: and these are in every part of Northern and Southern India; in cities and villages, where there is least of Brahminical influence, as in Tinnevely, and where it is strongest, as at Benares; where there are many Europeans, as Calcutta, and where scarcely any, as in many village stations. Whence it appears that there are few places in India where there are not some who may be brought openly to confess Christ.

But then since, according to Captain Westmacott and the Roman Catholic Abbé, no Hindoo gentleman would think of renouncing his religion, converts must be either wretched pariahs, who have no religion whatever; or else a worthless set of shoodras, actuated by worldly motives. That they cannot in general be swayed by worldly motives is sufficiently plain from the following statements made by himself. "We must be aware, that on forsaking their faith they are excluded from society, and deserted by their families and kindred, without even the poor recompense for their sacrifices, of admission to the fellowship of Europeans. . . . Both Europeans and Asiatics shun them, and there is scarcely an instance of our countrymen having a native Christian in their employ."¹ Hitherto they have never been able to inherit land;

¹ Westmacott, 40.

they were never employed by Government; respectable men have been dismissed from situations solely because they became Christians; the missionaries were poor, and therefore could not bribe them; the Europeans, like Captain Westmacott, disliked the missions, and therefore would not; where then was the probability that all should profess themselves to be converts from worldly ends? If on the other hand many of the converts are poor, it was so from the first in the Christian church. The church at Jerusalem was poor; the church at Philippi was poor; the Apostles were generally poor; and Joseph and Mary were poor. In St. Paul's time, "*not many rich, not many noble, not many mighty were called.*" Yet did the purity of the Gospel, the force of its evidences, and the excellency of those poor Christians, with the accompanying energy of the Holy Spirit, so influence the civilized world, that philosophers, nobles, princes, and nations embraced their creed. Why should not the Gospel work upwards in India now as it did throughout the Roman Empire then? But if it be true in India, as well as every where else, that not many wise, mighty, and noble are called, because as our Lord said, "*It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God,*" wealth so often presenting insuperable barriers of luxury, indolence, pride, and servility to fashion, against the reception of the truth, still, as elsewhere, some

persons of consideration have already embraced the truth. At Tranquebar, Tanjore, and Vepery,¹ as we have already seen, two-thirds of the converts were of the upper castes. Since that time, Brahmins and other persons of consideration have been baptized. Among the converts of the Baptist missions, there have been a number of Brahmins and others of the highest castes.² At Rammakal-choke, nine miles south of Calcutta, Ramjee, a land-owner, proprietor of an idol-temple, becoming a Christian, demolished the building, gave up the idol to Mr. Trawin, the missionary, and presented the materials of the old temple and a piece of ground for the erection of a Christian chapel.³ At Benares, a pundit named Ram Peakras, though threatened with death by the other pundits, has openly spoken against the Hindoo Shasters, attends Christian worship, and is now living with the London missionary.⁴ At Benares, Prabheeda, a respectable Brahmin, has been baptized by Mr. Schürmaun, and now preaches the Gospel to his countrymen.⁵ Narapoot, a Brahmin near Benares, with a property to the value of £24,000, having been converted, lost his property and situation by becoming a Christian; and for

¹ Brown, i. 230.

² *Ib.* ii. 233.

³ Statham, 409, 410; *Voyages of Tyerman and Bennet*, ii. 389, 390.

⁴ *London Missionary Report*, 1838, 46.

⁵ *Missionary Register*, March, 1838, 159.

ten years laboured in conjunction with Mr. Gogerly, the London missionary, as a Christian preacher at Calcutta.¹ At Sibpoor, in 1837, a Kulin (Kooleen) Brahmin of very respectable connections was recently baptized by the Baptist missionary, Mr. George Pearce.² At Vizagapatam, a Brahmin and his wife were baptized in July, 1837, by Mr. Porter.³ Ramdhun, the catechist, at Kishnaghur, is a Brahmin of high caste. The Rev. Krishna Mohana Bannegee, of Calcutta, is of the highest order of the Kooleens, which is the highest of the Brahmin castes. At Truppoonitura, near Cochin, John Ananthan, a converted Brahmin, is now employed as a catechist.⁴ At Kurnaul, Bishop Wilson, in his late visitation, ordained the Brahmin Anund Messeeh.⁵ When Dr. Duff left Calcutta, the General Assembly's Institution contained five hundred youths, all of respectable caste, many of the very highest, and many belonging to the wealthiest families in Calcutta. Almost all the youths of the more advanced classes in the institution are, as we have seen above, completely convinced of the truth of Christianity, and one, a Brahmin of high caste, and considerable talent, has proposed to become

¹ Speech of Mr. Gogerly at a Missionary Meeting.

² Baptist Missionary Report for 1838, 12.

³ London Missionary Report for 1838, 53.

⁴ Missionary Register, March, 1838, 155.

⁵ Missionary Register, March, 1838, 153.

a missionary.¹ And lastly, Constantine, son of the late Rajah of Cochin, now in the Grammar-school at Madras, has been admitted to the Lord's table by Mr. Tucker, and is studying for ordination.

To these, other instances might be added, but they are enough to show, that Captain Westmacott must have formed his opinion very hastily, when he came to the conclusion, that no person can be converted in India, except the vilest outcasts of society. After these facts, testimony becomes almost superfluous; and yet nothing should be omitted which may tend to sweep away from the minds of the most sceptical the last remaining doubt whether the Gospel can be successfully preached in India. Mr. Addis, then the missionary of Coimbatore, bears this testimony to the progress of Christianity in his neighbourhood. "When the mission was commenced, there were two native assistants employed; the number is now increased to twelve, and the majority of these have been raised up at Coimbatore. There is also a class of promising young men preparing for the work of native teachers. At the commencement no schoolmasters could be found who would teach Christian books, and for some time only one ventured to do so. Now there are twelve boys' schools established on decidedly Christian principles, in

¹ Church of Scotland's India Mission, by Duff, 26; Vindication of the same, 41.

an efficient state, and well attended; and the advantage of Christian instruction is openly acknowledged. The prejudices against female education were then so strong, that the mere mention of it produced offence; but now we have a female boarding-school on the mission premises, which only requires the necessary funds to be greatly increased in number: and a girls' day-school in a populous part of Coimbatore has recently been commenced with a fair prospect of success. Tracts, which were, on our arrival, when distributed one day, frequently brought back through ignorance or fear the next, are now sought for by people from all parts: when it is known that a new supply has been received, great numbers eagerly apply for them, and scarcely a day passes without persons coming to the mission-house for tracts and portions of Scripture. The number of respectable people who have applied during the past year has been greater than at any previous time; and a single copy of the New Testament has been joyfully received for the use of a whole village, the head man pledging his word for its careful preservation. In this respect prejudice and timidity have surprisingly declined, and the distribution of books could now be carried to almost any extent."¹ Mr. Mundy says, "that every college and school in the country might be conducted on Christian principles, without any objection on the

¹ London Missionary Report for 1838, 69.

part of the natives.”¹ Bishop Heber says, “It is, in fact, the want of means on the part of the teachers, and not any of that invincible repugnance so often supposed to exist on the part of the Hindoos, which, in my opinion, must make the progress of the Gospel slow in India. Those who think otherwise have, I suspect, either never really desired the improvement which they affect to regard as impossible, or, by raising their expectations, in the first instance, too high, have been the cause of their own disappointment. We have found, in spite of these obstacles, that some Hindoos and Mussulmans of respectable rank, and considerable acquirements, (few, indeed, in number, but enough to show that the thing is not impossible,) have, from motives the most disinterested, (since nothing is to be got by turning Christian but the ill-will of their old friends, and, in most instances, hitherto, the suspicion and discountenance of their new rulers,) embraced and adhered to Christianity and I am convinced, from the success of the experiment, so far as it has yet been tried, that nothing but the want of means prevents the introduction of schools, like those now supported in the neighbourhood of Calcutta and at Burdwan, by the Society for promoting Christian Knowledge, and the Church Missionary Society, in every village of Bengal, not only with the concurrence, but with the gratitude of the

¹ London Missionary Report for 1838, 42.

natives.”¹ After an extensive tour through Northern India, for the purpose of inspecting the missions, Messrs. Tyerman and Bennet reported: “The expectations which we had raised, as to the effects actually produced by past missionary labours, have been greatly exceeded by what we have found, and the hopes and prospects of future success, under the blessing of God, are greatly confirmed and enlarged. Our confidence as to the conversion of the Hindoos has been much increased by what we have seen, both in Bengal and in the upper provinces.”² Mr. Tucker says: “God is opening ways on all sides for us to make known salvation in Christ to these our fellow-subjects, but none take pity! Pray let this fact, as I believe it to be, occupy your mind—that if Christian friends in England were true to their Master, *the great bulk of the population would be in their hands*, i. e. of the population of South India.”³ “The Friend of India,” the conductors of which are well acquainted with Bengal, says, “Let a man have patience, diligence, liveliness, and affection, and he may be assured that before long the hearts of the people will yield to him as freely as if he had been born a Bengalee. And he may mingle with the people, too, as freely as he pleases. . . . Let him give up all superciliousness, and sedulously follow the law of kindness, and he will be a wel-

¹ Heber's Journal, iii. 283.

² Tyerman and Bennet, ii. 404.

³ Missionary Register, March, 1838, 142, 143.

come guest in almost every house or hut in the land.”¹ And lastly, Bishop Wilson says: “India is waiting for the salvation of God. She is moving on gradually, but surely, towards that measure of illumination, when the absurd metaphysical abstractions and impure idolatries of Hindooism must fall, and, together with the intolerant fierceness of Mohammedanism, yield to the benevolence and grace of Christian truth. . . . Their own religions, if they may be called such, they distrust—they neglect. The religion of Englishmen they are eager to learn, so far as the reading of our books extends.” “The missions, also, are feeble, for want of a larger body of helpers. Schools and missions might be planted all over India, if we had an adequate number of devout and able men.”² If all this evidence and testimony fails to convince any one that the Christian missionary may find willing hearers in every class of society throughout all the provinces of British India, he must be a person of impracticable scepticism, whom demonstration itself would leave in doubt.

It is plain then that various circumstances combine to prepare India for the immediate and rapid diffusion of the Gospel. Heathenism there is a detected falsehood; numbers have found it out already, and larger numbers shortly will; it being as impossible for superstition to thrive under Euro-

¹ Friend of India, December 3, 1835, 387.

² Missionary Register, April, 1838, 180; Two Charges of the Bishop of Calcutta. Madras, 1835.

pean science, as for an iceberg to grow at the line. The schoolmaster is abroad, and woe be to the pagodas, and the idols, to the bannered cars, and to all those who thrive by them. Their time is come. One hundred and twenty millions are discovering that Brahma is a fiction, and that the Brahmins are liars; that their Shasters are false, that their worship is disgraceful, their purification polluting, their hopes delusive, and their idol offerings folly; that they have been cajoled, plundered, and trampled on; and woe to those who shall try to cajole, and plunder, and trample on them again. More easily would the vile reptile that has crept into the dry bed of an Alpine river, repel the torrent now beneath the summer sun raging from the melting snow-peaks, than any faction can drive back to ignorance and falsehood, a nation's mind, first eagerly rushing on to discovered truth.

But if the Hindoos renounce with shame the abominations of Krishna and of Kali, is it only to be atheistic? When was that the permanent condition of any instructed nation? In that momentary fever of impiety which follows the detected baseness of sanctimonious despotism and cupidity, when priests without religion have feigned religion that they might monopolize power, and, for this their idol, have been the supporters of all abuses, and the enemies of all improvement, then, as in revolutionary France, for a moment a nation may plunge desperately into Atheism, because the only religion it has known has been

hypocrisy. But that cannot last. The necessities, the sorrows, the conscience, the common sense of men forbid. And if this be true of a nation in which discovered fraud has been associated with a corruption of the true religion, it is much more so of a nation in which a false religion has been exposed by the teaching of the true. The very indignation with which their old delusions are rejected, must prompt them to welcome the evidences of that doctrine which is irreconcilably opposed to them. To scorn the worship of Oro and Hiro in Tahiti was to embrace the worship of Jehovah. And this is in human nature. At this moment, when the millions of India are about to cast away the senseless and deformed objects of their adoration, they must of necessity be the most prepared to listen to the revelation of God.

Unless then human nature in India is opposed to human nature throughout the world, they are now preparing to hear the Gospel. Every English or vernacular school, public or private, irreligious or Christian, every library of European books, every medical college, all association with Europeans, all which teaches the people to think, or calls them to act, all which sharpens their understanding, or gives strength to their character, is preparing the way for it. Government is doing it; merchants, military men, civilians, soldiers, missionaries, are doing it; every native teacher, every instructed schoolmaster, and every enlightened native, converted or sceptical, is carrying for-

ward the process. And what corner of the empire will be shut out from it? Even now, in the great heart of the empire, the Christians are gathering. On both sides of the Ganges, northwards as far as Delhi, westwards to Surat, and southwards to Tinnevely and Travancore, are Christian churches forming, Christian schools collected, Christian natives labouring, and heathenism is beginning to yield. More men alone are wanted. More zealous, patient, prudent, charitable, self-denying men, to preach Christ through all the villages of India; and such a harvest would repay their labours, as has never yet been gathered since the days of the Apostles.

But it is not India alone which is ready to hear the Gospel. Its progress in India and China is a pledge that it can prevail in all the civilized countries of the heathen world; its progress in New Zealand and Tahiti, that it can prosper every where else. The character of the Gospel as a remedial dispensation for the world, the goodness and power of God, whose tender mercies are over all his works, the latest command of Christ, with his promise to be with his servants in their work of love to the end of time, and the clear and multiplied predictions of the Word of God, prove that prayer and effort may plant Christianity in all the earth. But if those grounds of hope were to be overlooked, if we appealed to no promise, and urged no command, the evidence which has been adduced puts the matter beyond all question.

To obtain that evidence we have examined the details of various missions. We might have added similar evidence respecting many other missions, and altogether they furnish irrefragable and undeniable proof, proof which a child cannot fail to comprehend, and which all who can reason must admit to be conclusive, that the Gospel may be preached in a large part of the world. The experiment has been made for more than a century, and none can say that the effects are too novel to enable us to judge. It has been made in circumstances the most opposite, in every latitude, and in all climates; beneath the blaze of a tropical sun, and among the snows of the pole; where Christian Governments afforded protection, and where heathen rulers withheld it. It has been listened to by the most stupid, the most licentious, the most frivolous, and the most fierce; by those wholly immersed in barbarism, and by those who have attained to much refinement. It has not been one particular form of church government, nor one particular method of operations which has prospered; but God has blessed Episcopalians and Presbyterians, Independents, Baptists, and Methodists, men of all Protestant nations, and of various degrees of education. English, Scotch, Americans, French, Germans, Swiss, and Dutch, all have afforded their contingent to the missionary body, and all have been blessed according to their faith and labour; that the whole Christian body might be called to allied action, that each might have

a brotherly feeling for all the rest, and, above all, that it might be seen, it was not the peculiarities of one Christian denomination, but the essential truths of the Gospel taught by all, to which God gave his blessing. Can any one still doubt that blessing? He would doubt on, though heaven and earth were together shouting out, "*The kingdoms of this world are become the kingdoms of our Lord and of his Christ :*" he would doubt on though, the whole of society yielding to Divine influence, all men besides him were exulting in the knowledge of Christ; and he were left among rejoicing millions the solitary alien from the family of God.

Whatever perverse men may choose to believe against proof, it has been proved by evidence which no honest mind can resist, that New Zealand, and the Islands of the South Pacific, China to a great extent, and India throughout its provinces, are ready to hear the Gospel. As these are cultivated, new fields similarly circumstanced are sure to open, so that the whole world is preparing for the Christian missionary. New Zealand wants more missionaries than are sent; the Islands of the South Pacific would receive hundreds; numbers are still required for the West Indies; and South Africa wants more. We might plant some in the Islands of the Indian Archipelago; Siam would welcome them; Formosa and Hainan would not repel them: many might usefully labour among Chinese colonists;

some may evangelize the coast of the Continent; and India is ready to receive thousands, if thousands could be sent.

The Zoolus may still remorselessly murder their unoffending neighbours; Madagascar may expel its missionaries, and murder the native Christians; the people of New Guinea may be furious cannibals; the people of Borneo may torture their slaves; Sumatra may fatten its children for the butcher like hogs, and the islanders of the Archipelago may eat the cheeks and eyes of the strangers who fall into their hands; still none of these are more ferocious than the New Zealander, or more degraded than the Hottentot. And as India and China are open to missionary enterprize, so are Siam and Birmah, and so ere long will Cochin China and Japan be. Nothing then is wanting to carry the Gospel to those places, but the spirit of other days.

Whether they shall be converted by the Gospel is another question, but that they will listen to it is proved beyond all doubt, by large and long experience. Persecution may in many places be threatened, in some it may be endured, but Christian zeal might triumph over all. Hitherto the Gospel has generally been introduced at the personal hazard of those who preached it. When St. Paul set out on his mission to Asia Minor and to Greece, he never asked whether he could preach safely, whether his property would be respected,

his person uninjured, his liberty secure; but, on the contrary, he determined to make Christ known to the heathen, though it should cost him property, freedom, and life. Endurance only hardened him in that blessed warfare; so that after having suffered hardship, toil, penury, hatred, reproach, imprisonment, and scourging, for the sake of the Gospel, he could say, "*None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.*" All through the first century at least, the Gospel was preached by zealous missionaries in a similar spirit. They did not court affliction, for Christ had said, "*If they persecute you in one city, flee ye into another;*" but rather than abandon their enterprize, they were ready to meet it. As the first evangelists when beaten with rods rejoiced that they were counted worthy to suffer shame, so in later periods the same hardy spirit has preceded great missionary success. Wickliffe was constantly threatened with violence, and was prepared to endure it: Huss could not be faithful to the truth without yielding up his life: and the whole body of Reformers, both in this country and on the Continent, who recovered so many of their fellow-creatures from the fatal delusions of an apostate church, if they did not actually give up fortune, liberty, and life, were prepared to do so. Something of the same superiority to

worldly interests and joys, there has been too in those who have been the pioneers of the host of missionaries in the South Seas. And this spirit is all that is wanted to carry the Gospel to the wildest savages, or the slaves of the most ruthless despotism through the whole world.

CHAPTER IV.

EFFECTS OF MISSIONS.

“Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.”--Isaiah lv. 12, 13.

SINCE it is the declared will of God that the Gospel should be preached, since there is the most urgent need of it, and since it is perfectly practicable to introduce it to a large part of mankind, it follows that Christians in general are bound to aid in this work, whatever may be the issue. Could all past missionary efforts be proved to have been fruitless, still the faith and patience of the church ought to glorify God; and it ought to fulfil its duty, with more prayer and more activity, till the blessing should come. But God has not put the faith and patience

of his people to so severe a test. As they needed the support of some success, God has granted them enough in almost every case to make much effort a plain and positive duty; in none, enough to sanction illiberality, or reward sloth. Wherever we look we find that success is nearly proportioned to faithful and patient exertion. The few exceptions to this rule, if any can be found, might probably be traced, either to a want of common prudence in the means employed, or to a want of dependence upon the Holy Spirit, and to a neglect of prayer for his help. Already the temporal and spiritual blessings which have followed missions are great enough to excite our gratitude to God, and they are leading on to greater. Every conversion becomes the occasion of more; every church affords the materials for forming new churches; and in most missions the greatest difficulties being surmounted, we may believe, from all which we have hitherto seen of the government of God, that he is preparing much greater blessings for heathen nations, by that instrumentality which he has blessed already. Let us bear this in mind, while we survey the temporal and spiritual results of missions to individuals, to nations, to churches, and to the world.

Although the Gospel has been widely preached, the Bible widely circulated, and thousands, both in the most barbarous and the most civilized of the heathen countries, have embraced the profession

of Christianity, have any been truly converted to God? If suffering and zealous labour for the truth, a consistent life, and a peaceful death, may attest the truth of an alleged conversion, then numbers have been converted. Or if the opinion of those excellent men who have taught them, baptized them, watched over them, prayed with them, and lived with them, may be taken, then numbers of them have been converted. Protestant missionaries are generally well aware that to baptize without a credible profession of faith in Christ, is to dishonour a sacred ordinance and to injure the church; hence generally the number baptized may be taken to represent the numbers, believed by pious and intelligent men, who have opportunities of judging, to be sincere converts. The missionaries are still more generally agreed that none should be admitted to the Lord's Supper who dishonour their Christian profession by any inconsistency: and as there is much discipline exercised in missionary churches, and those who openly sin are excommunicated, the number who are in habitual communion may be safely taken, as less than the number actually converted to God, many who are really converted not yet being admitted to that privilege. The table in page 237 shows, that in twenty missionary stations in India, which have recently transmitted accounts of their present state, there are nine hundred and thirty-one communicants. The numbers of those who are reported to be in communion with the church in various

Reports of several different Societies, the lists being imperfect, are as follows :

	Communicants.
India, at twenty missionary stations	921 ¹
Ceylon, under English missionaries	550
——— under American missionaries	330
Friendly Islands	6,796
Other South Sea Islands	2,095
Sandwich Islands	1,049
North American Indians, under Baptist American missionaries	592
——— under Moravian missionaries	86
West Indies, under the Baptist missionaries, Jamaica	18,720
——— under the Wesleyans	18,100
——— under the Moravians	13,970
Greenland	800
Labrador	360
Birmah	839
South Africa, under the Moravians	1,176

If we look at the whole returns from several Missionary Societies, we find them to be as follows :

Church Missionary Society	1,901
London Missionary Society	7,347
American Board of Missions	2,562
Moravians	15,400

The numbers under the pastoral care of the Gospel Propagation Society, the Baptist Societies

¹ In three other mission districts, Neyoor, Tinnevely, and Tanjore, which do not state the number of communicants, there are 286 native teachers.

of England and America, and the Wesleyan Society, not being given.

It would lead us too far from our course to examine in detail the character of these infant churches. But I may state of these communicants in general, that they are believed by their pastors to be real Christians, and their conduct is reported to be consistent with their profession. No other Europeans have had equal opportunities of watching them with those missionaries, and we have the strongest grounds for believing their testimony. Some of them I rejoice to number among my friends, and doubt not that the veracity of the rest is as unimpeachable as I believe theirs to be. But not to leave room for the partiality of friendship, and not even to allow that implicit confidence ought to be placed in the veracity of those who have conducted themselves for years as Christian men, let us only think of the impossibility, that the majority of them should, in this matter, deceive the Societies with which they are connected. They have been chosen with great care by persons who have no personal interests to serve, who have tried good sense, and many of whom are men of business or ministers of religion. They have been chosen from among many candidates, because thought to be the most pious. Many of them have been tried during a long theological and literary education; having first been recommended to the Society by their respective pastors as men of tried worth. Each account sent home is open to the

inspection of the world; and if false, may be refuted by the Europeans of their neighbourhood. The several committees, though slow to entertain any accusation made against those whom they trust and honour, would still, for their own credit, for the welfare of their Societies, and for the promotion of the cause of Christ, be thankful to have any falsehood exposed, or any exaggeration reprehended. Pious Europeans of different stations correspond with these committees; travellers report to them of the condition of their missions; and in many cases one missionary may easily detect the exaggerations of another. Hence then it is absolutely impossible that, in the majority of cases, these reports should be greatly exaggerated; and if so, then are there some heathen in almost every place who are converted to God. Detailed accounts cannot here be given; but one or two examples of genuine piety among the native converts shall be adduced, to show the amount of the moral change which we may believe to take place in many others, of whom no less than these, the missionaries report that they are tried and consistent Christians.

Moses Tinda Tautamy, Brainerd's interpreter, had been a great drunkard, and was for some time very careless, after his acquaintance with that excellent man. At length, however, it pleased God to change his heart, so that Brainerd could thus write respecting him: "He seems to have a very considerable experience of spiritual exercise, and discourses feelingly of the conflicts and consolations

of a real Christian. His heart echoes to the soul-humbling doctrines of grace, and he never appears better pleased than when he hears of the absolute sovereignty of God, and the salvation of sinners in a way of mere grace. He has likewise of late had more satisfaction respecting his own state; has been much enlivened and assisted in his work, so that he has been a great comfort to me. And upon a view and strict observation of his serious and savoury conversation, his Christian temper, and unblemished behaviour for so considerable a time, as well as his experience, I have given an account of, I think that I have reason to hope that he is ‘created anew in Christ Jesus to good works.’ ”¹

At Crossweeksung, New Jersey, an old Indian conjurer, a murderer and drunkard, was brought under a sermon of Brainerd to cry for mercy to God with many tears. His distress of mind lasted for many months; but at last the moment came for his conversion, which is thus described by Mr. Brainerd: “He replied, ‘it is done, it is done, it is all done now.’ I asked him what he meant? He answered, ‘I never can do any more to save myself; it is all done for ever, I can do no more.’ I queried with him, whether he could not do a *little* more rather than go to hell. He replied, ‘my heart is dead, I can never help myself.’ I asked him what he thought would become of him then?

¹ Edwards’ Works, in eight volumes, 1807, iii. 327.

He answered, 'I must go to hell.' I asked him, if he thought it was right that God should send him to hell? He replied, 'O it is right. The devil has been in me ever since I was born.' While he was in this frame, he sundry times asked me, 'when I would preach again?' and seemed desirous to hear the Word of God every day. I asked why he wanted to hear me preach, seeing 'his heart was dead, and all was done?' That 'he could never help himself, and expected that he must go to hell?' He replied, 'I love to hear you speak about Christ for all.' I added, 'but what good will that do you, if you must go to hell at last?' using now his own language with him, having before, from time to time, laboured in the best manner I could, to represent to him the excellency of Christ, his all-sufficiency and willingness to save lost sinners, and persons just in his case, although to no purpose, as to yielding him any special comfort. He answered, 'I would have others come to Christ, if I must go to hell myself.' It was remarkable, that he seemed to have a great love to the people of God, and nothing affected him so much as the thoughts of being separated from them. This seemed to be a very dreadful part of the hell to which he thought himself doomed. It was likewise remarkable, that, in this season, he was most diligent in the use of all means for his soul's salvation; although he had the clearest view of the *insufficiency* of means to afford him help; and would frequently say, 'that all he did

signified nothing at all ;' and yet was never more constant in doing, attending secret and family prayer daily, and surprisingly diligent and attentive in hearing the Word of God ; so that he neither despaired of mercy, nor yet presumed to hope upon his own doings, but used means, because appointed of God in order to salvation ; and because he would wait upon God in his own way. After he had continued in this frame of mind more than a week, while I was discoursing publicly, he seemed to have a lively, soul-refreshing view of the excellency of Christ, and the way of salvation by him, which melted him into tears, and filled him with admiration, comfort, satisfaction, and praise to God. Since then he has appeared to be a humble, devout, and affectionate Christian ; serious and exemplary in his conversation and behaviour, frequently complaining of his barrenness, his want of spiritual warmth, life, and activity ; and yet frequently favoured with quickening and refreshing influences. And in all respects, so far as I am capable to judge, he bears the marks and characters of one ' created anew in Christ Jesus to good works.' " ¹

Many of the Indians, among whom Brainerd laboured, manifested, no less than these two converts, the power of divine grace, so that any one who doubts whether God ever brings the heathen to be enlightened, humble, devout, and sober Chris-

¹ Edwards, iii. 331, 380, 405, 406.

tians, has only to read Brainerd's journal, and his doubts will be swept away for ever.

Africaner, a Namaqua chief, on the north bank of the Orange River, of great intrepidity and considerable talent, became the terror of the north-west frontier of the Colony of the Cape of Good Hope, and of the country for three hundred miles around his kraal, by the boldness of his enterprizes, and the extent of his depredations. An enemy to the whites in general, he broke up one Christian settlement in his neighbourhood, and was thought to be meditating the destruction of all the rest, when he was visited at his kraal by a missionary, whose instructions effected an entire revolution in his sentiments. Immediately he sent messengers to all the tribes with whom he had been at war, expressing his sorrow for the blood which he had shed, and declaring his wish to be at peace. Under the ministry of Mr. Moffat, he grew in knowledge and in grace. In the absence of the missionary he became the Christian teacher of his people, in which character he showed much diligence, humility, and zeal. On the Lord's-day he expounded the Scriptures to them, and in his whole conduct adorned his Christian profession. When Mr. Moffat was at Lattakoo, Africaner crossed the wilderness to convey to him his books, of which service he made no boast, and for which he would receive no recompense, though the journey there and back occupied three months. At Lattakoo he behaved with much Christian meekness and propriety. On

his way homewards he accompanied the traveller, Mr. Campbell, as far as Berends' Place, the kraal of Berends, a Griqua chief, with whom, twenty years before, he had fought for five successive days, on the banks of the Orange River. Both were now converted to God; and implacable enemies having thus become Christian brethren, they worshipped under the same tent. Berends offered a prayer to God, and Africaner knelt by his side. After this he returned to resume the care of his people as their chief and teacher, in the discharge of which offices he continued faithful to his death. Before that event happened, he exhorted his people to live in peace, and to welcome the missionary who should be sent. After which he said, "I feel that I love God, and that he hath done much for me, of which I am totally unworthy. My former life is stained with blood, but Jesus Christ has pardoned me, and I am going to heaven. O beware of falling into the same evils in which I have led you frequently: but seek God, and he will be found of you, to direct you."¹ From the period of his conversion to his death, not one drop of colonial blood was shed by any of the tribes on the Orange River; and so great was the sense which the Europeans entertained of the value of his services, that in 1819, when he visited Cape Town, he was presented by the Government with a very handsome waggon.²

¹ Philip's Researches in South Africa, ii. 224.

² Ib. ii. 215, &c. and Campbell's Second Journey, ii. 237, &c.

It being determined at Huahine, one of the Society Islands, to send some missionaries to the Marquesas, a ferocious and cannibal race, Auna, a converted chief, and Mattore, with their wives, were set apart for that purpose. Twelve hundred natives filled the chapel at the time when they were selected for this difficult service; all approving the choice except Hautia, the Regent of the island, who was president of the meeting. At length, with some agitation, he rose and said, that if the missionaries and the church of Huahine thought that he and his wife, Hautia Vahine, were fit companions to Auna, they would rejoice to go. The missionaries did not consent, because, besides his other important duties, he was then superintending the Christian schools in the island, and was materially promoting industry and civilization among his subjects. But that with considerable private property and large revenues from his people, being in a place of dignity, and enjoying the esteem of a people, he should be willing to go as a despised Christian teacher among heathen cannibals, was an unusual proof of Christian zeal.¹

Aberahama, of Eimeo, was marked out as a sacrifice to the gods, because he had become a Christian. As he fled from his pursuers, he was wounded by a musket-ball, which disabled him from any further flight; but crawling among the bushes, he eluded the search of his enemies, crept

¹ Tyerman and Bennet, i. 353.

at night to the house of a friend, and still lives to preach the Gospel to his countrymen. Another young man, of Tahiti, after being successively ridiculed, caressed, and threatened, by his friends, to induce him to renounce the Gospel, was at length turned out of his father's house; and was afterwards selected as a sacrifice to the gods. One evening, having retired to a favourite place for meditation and prayer, he saw his murderers approaching, and instantly anticipated his fate. Unable to induce him to accompany them to the marae, they murdered him on the spot, and then presented the body to their idol.¹

A persecution having broken out in Madagascar, nearly all the missionaries left the island in June, 1835, in consequence of an edict from the queen, strictly prohibiting the profession of Christianity; and the following year, the two missionaries who had remained were obliged to follow their brethren. Since that time, the Christians have suffered much from the rage of the heathen; nearly a hundred having been sold into slavery, and others having been obliged to conceal themselves. Among these confessors and martyrs I may mention three. Rafaravavy being accused by some of her slaves of observing the Sabbath and of reading the Scriptures, was imprisoned, fined, and warned not again to trifle with the edict. On her liberation, she freely and fully forgave the slaves who had

¹ Ellis, i. 225.

brought her into trouble, affectionately prayed with them, and endeavoured to lead them to Christ; and since that time she has been obliged to flee for her life. Rosalama, a young Christian woman, after being cruelly flogged on several successive days, was at length speared to death, August 14th, 1837. As she was being conducted to the place of execution, instead of denying her faith, she preached Christ to the officers and to the crowd: no dread of suffering could subdue her courage; and through the grace of God she met her end with a firmness and composure, which surprised her heathen executioners. One of the witnesses of her Christian constancy was Rafaralahy, a young man about twenty-five years of age, whose faith was strengthened by the sight, and who continued to assemble a few Christians for prayer at his house, about a mile and a half from the capital. For this offence, their place of meeting having been discovered, he was seized, and upon his refusal to betray his companions, he was sentenced to death. With a faith like that of Rosalama, he spoke to the officers who conducted him to execution, of the happiness he felt at the thought of being so soon with Christ; offered up a fervent prayer for his country; and then laying himself down quietly before his executioners, was speared.¹

Of Leang-afa's piety, now tried for many years,

¹ History of Madagascar, by Ellis, ii. 494—534. Evangelical Magazine, Feb. 1839, 103, 104. Since that time, several other natives have been martyred.

we may judge from the narrative in the preceding chapter. Enlightened views of the Gospel, with indefatigable activity in promoting it, a great change in his natural temper, much suffering for Christ's sake, followed by more zeal in the promotion of his cause, and a patient perseverance in well doing for many years of Christian profession, justify our belief that he is among Christ's true and devoted followers.

Mohesh Chunder Ghose, who was preparing for ordination, and had for some time superintended the Church Missionary Schools at Calcutta, died in 1837. The following are extracts from the funeral sermon, preached by the Rev. Krishna Mohana Banerjee, at the Old Church, Calcutta, and printed at the Bishop's College Press, shortly after his death: "Mohesh Chunder Ghose was born and bred up a heathen; and, to all human appearance, destined to be a child of wrath." But God, who is rich in mercy, for his great love wherewith he he hath loved us, even when "our brother was "dead in tresspasses and sins, quickened" him "together with Christ." "In early life he was sent for his education into the Hindu College, with all the prejudices of Hinduism influencing his mind. But he did not continue long in this institution before his understanding became too enlightened to submit to the monstrous dogmas of Brahminism." "From worshipping *many* gods, he ran to the opposite and more dangerous error of worshipping *no* god; and thus he shook off the trammels of

superstition and idolatry, merely to put on the still more galling chains of infidelity and atheism. Long did he in this state deny the existence even of the Supreme Being, and live literally 'without hope and without God in the world.' But the grace of the ever-merciful Jehovah prevented him. He was brought into circumstances, and called to form acquaintances, whereby he was led to examine the truths of natural and revealed religion." "The evidences of natural and revealed religion were too overwhelming not to produce some impressions upon his mind ; and a better opinion of the Gospel was undoubtedly generated within him ; but as to any feeling of the force of the truth he was quite a stranger to it, until, as I often heard him relate, he thought very seriously on the subject on one occasion, and began to examine narrowly the professions of sincere inquiry which he had all along been making. His conscience, he said, convicted him ; he found that there had been no sincere inquiry on his part ; he became troubled at the idea ; and he prayed for divine forgiveness and direction. He asked and he received ; he sought and he found ; he knocked and the door of mercy was opened to him. I speak what I personally heard from his own lips." "It was then that all the arguments which he had been reading in favour of Christianity, and some of which he had been secretly trying to rebut, against the light of his conscience, struck him with irresistible force. 'A flood of light,' said he, 'rushed into my mind.' "

“ He believed how ‘ mercy and truth had met together ;’ how ‘ righteousness and peace had kissed each other ;’ how God could ‘ be just, and the justifier of him that believeth in Christ.’ ” “ Our departed brother was a living monument of this quickening power of the Gospel. Every one that knew him before his conversion will be able to testify what Hinduism and infidelity had done for him. The records of the Hindu College will show how turbulent and overbearing a student he was ; and how it was found necessary at last to turn him out from the institution. His intimate friends all know how haughty and insulting his conduct was very often discovered to be, and what a sad mixture of some of the worst passions of human nature was to be seen in him. But the truth made him free ; and the wolf was transformed into the lamb upon embracing Christianity. His fierceness was changed into humility, when he considered the wonders of the cross ; and his self-conceit into meekness, when he reflected upon his natural depravity. In fact, all his passions and affections were sanctified in a manner that was calculated to astonish those who had known him before. Instead of the violent caviller, they found him the humble believer ; and Mohesh Christian was a creature very different from Mohesh Pagan.” “ His conduct at Bishop’s College was highly satisfactory to the authorities of the institution. His piety as a Christian, his diligence as a student, his attainments as a scholar, and his courtesy as

a man, had rendered him an object of love and regard to all around him; and I do not believe there is any person on the establishment to whom his memory is not very dear and precious." ¹

The history of Krishna himself has been very similar. At the Hindoo College he became an infidel, and he then edited an infidel English newspaper, called *The Enquirer*; but being brought to receive the truth by the lectures of Dr. Duff, he made his paper the medium for the defence and promulgation of Christianity. After this he superintended the Church Missionary School at Mirzapore, and was at length ordained by the Bishop of Calcutta.²

There would be no end to the instances which might be adduced of heathens brought to a saving knowledge of Christ. If we may trust the accounts of those devoted men who have laboured to save their souls, then South Sea Islanders, and West Indian negroes, Greenlanders, Esquimaux, and North American Indians, liberated Africans of Sierra Leone, Hottentots and Caffres within the colony of the Cape, Griquas, Namacquas and Bechouanas beyond its frontier, natives of India, of Ceylon, and of Birmah, Malays and Chinese, Brahmins and despised pariahs, priests of Oro

¹ Sermon by the Rev. Krishna Mohana Banerjee, preached on Thursday, Oct. 12, 1837, at the Old Church, Calcutta, 15, 17, 18, 19, 21, 23.

² Church Missionary Record, Jan. 1839.

and abandoned areois, the most degraded of the heathen and the most bitter, have been so converted to God, that they have lived well, and died well; leaving to those who knew them best, the complete conviction that they had really loved the Lord, and that they had gone to be for ever in his presence.

These few instances have been selected, not because they are the most pious among all the converts, but because they happened to recur most immediately to memory. Hundreds might be added to the list whose lives have been equally distinguished for Christian excellence. And if some have been thus brought to know and love the Lord, why should not many? Why doubt that among nine hundred communicants of twenty missionary stations in India, there are numbers of warm-hearted and consistent Christians? For them then what have missions done? They have been turned from darkness unto light, from the power of Satan unto God. Their lives have been made blameless and useful. They will have peace in death, and though they were perishing in their sins, they are now heirs of God; and where Christ is, there will they be also, conformed to his image and partakers of his joy. But numbers of these are also now most usefully engaged in instructing others. Each native convert, from the hour of his own conversion to God, becomes the instrument of salvation to others. Hence small churches once formed in any heathen land, are observed rapidly to increase:

the enlightened convert becomes the most effectual preacher to his countrymen, and numbers more in their turn become partakers of the blessings of the new covenant.

Thus increasing numbers are continually added to the church of God. In the last year alone, the missionaries of one Society have been permitted to admit to the Lord's table nine hundred and thirty-two persons, many of whom it may be hoped are regenerate of the Holy Spirit; and at the same time to add forty-four to the number of those converts who labour to evangelize their countrymen: and up to this time, that Society has formed ninety-three churches, with seven thousand three hundred and forty-seven communicants; employs four hundred and seventy-three native teachers, and has five hundred and sixty-eight schools, with thirty-six thousand nine hundred and seventy-four scholars.¹ Look then, to the consummation of these missionary labours, when that great multitude which no man can number, of all nations and kindreds, and people, and tongues, stand before the throne, with their robes washed white in the blood of the Lamb. Imagine the separate infinity of bliss to which each of these perfected spirits will then be admitted; conceive, if it be possible, with what adoration an innumerable throng will then bless God, that the Gospel reached their shores through the instrumentality of distant believers; and

¹ Forty-fourth London Missionary Report, 126.

let us consider whether it will not be a satisfactory thought that we acted and argued, and prayed, to bring about that consummation.

If from the consideration of the heavenly and earthly blessings which God imparts to individuals by the preaching of the Gospel, we pass to a review of the blessings which it brings to nations as such, we find here fresh aliment for missionary zeal.

The nations who have embraced Christianity, have derived from it inestimable civil and social advantages. The least advanced of the Christian nations, however degraded by superstition, is superior to the most advanced of the nations who reject it. South Italy and Portugal are superior in civilisation and morals to Egypt or to China. We may observe too, that civilisation and morals generally advance with the progress of the Gospel in each professedly Christian nation. The freest, the most enlightened, the most prosperous nations of the earth, Great Britain and the United States, are also the most religious. And this has not been accident. Our history and the history of the United States, may clearly show to any attentive reader how directly and how powerfully the intelligent and hearty reception of the Gospel, by numbers in these two countries, has influenced the character, laws, and institutions of these two nations.

I. A nation which heartily receives the Gospel, must become intelligent, free, orderly, prosperous, and happy.

1. The change which the Gospel, if heartily re-

ceived, would effect in the condition of nations, may be learned by the change which it has already effected in the condition of individuals. A few years since, David Taiwanga, of Kaikohi, near the Bay of Islands, in New Zealand, was a heathen savage, among heathen savages like himself. Now he has become a decided Christian, and, instead of the oven-like huts into which the natives creep, he has a good house with two apartments, one of which is of considerable size, and high enough for persons to stand in it upright. His farm of several acres, cultivated by the plough, yields good crops of wheat, potatoes, and coomeras; his wheat is ground at the mill of the missionaries, and is made into good bread; he has a barn for his grain, possesses twenty head of cattle, and from the milk of seven milch cows makes eight pounds of butter every week, which he sells in the Bay.¹ What the Gospel has done for Taiwanga, it is doing more slowly for the natives generally at the Bay of Islands and on the Hokianga.

2. In the year 1833, the temporal blessings which had followed the reception of the Gospel among the Griquas, in South Africa, were thus enumerated by a warm-hearted and persevering friend of the native tribes, in the colony of the Cape. "The natives of the missionary station of Philippolis, who are Griquas, possess thirty-five thousand sheep, three thousand head of large cattle, and five hun-

¹ Evidence before the Lords, April, 1838, 189, 191, 297.

dred horses. The two last Sabbaths which I spent there, the church, which can contain nearly five hundred persons, was quite full; the people were as well clothed as the members of any other congregation which I have seen in the colony; and there were thirty-two family waggons at the door of the church. Ever since the establishment of the mission among the Griquas, this people has always been the bulwark of the colony on the north and north-west frontiers. There is not a single intelligent farmer who does not acknowledge that it would be impossible to sleep there a single night in peace, if the Griquas were not placed as they are to serve for a rampart between the colony and its enemies. Before the Griquas had embraced Christianity, they were weak and defenceless as the Bechouanas are still; and so great is the difference at present between these two nations, that thirty thousand Bechouanas were obliged to have recourse to the Christian Chief of the Griquas, who cannot raise above two hundred horse, because they knew that without him they could not resist the numerous and ferocious troops of Mousselekatski. The country of the Griquas may be considered a Christian country, just as much as the colony of the Cape. It is a new province, thanks to the missionary labours, added to the domain of Christianity. At the commencement of the mission, they were as ignorant and as destitute as the Korannas, the Bushmen, and the Bechouanas, who surround them, and are now under their protection; and

such is the condition in which the Christian faith and education have placed that handful of men, that they protect, at this time, nations five times more numerous than themselves; and have become, by their courage and discipline, an object of jealousy to the colonists, whom they nevertheless defend along the whole length of a frontier of three hundred miles.¹

3. The Hottentots of the Cape are experiencing similar improvement. When Jantze Spielman, a Hottentot of Bethelsdorp, was asked by Major Colebrooke what the missionaries had done for them, he answered; "when they came amongst us, we had no other clothes than filthy sheep skins, now we are dressed in English manufactures; we had no written language, now we can read the Bible, or get it read for us; we were without religion, now we worship God with our families: then we had no idea of morality, now each is faithful to his own wife; we were given up to profligacy and drunkenness, now industry and sobriety prevail among us; we had no property, and now the Hottentots of Bethelsdorp have fifty waggons and a corresponding number of cattle; lastly, we were exposed to be shot like wild beasts, but the missionaries have placed themselves between us and the muskets of our enemies."² In 1825, the Hottentots had built a church and school-room. Many

¹ Letter of Dr. Philip in "Le Journal des Missions," 1834, 117, &c.

² Journal des Missions, 1834, 118.

had substantial, clean, and commodious houses, superior to those of the great body of the English settlers in the Cape. They had built for their poor the only almshouses in the colony. They had the best blacksmith's shop in the whole country; some of them were good masons, thatchers, sawyers, &c.; they paid annually about two thousand rix-dollars direct taxes, and were consumers of British goods to the amount of twenty thousand rix-dollars per annum.¹

4. The London Missionary Society has planted missions of this kind among the Caffres, Griquas, Bushmen, Bechouanas, and Namacquas, beyond the frontier of the colony: and of these missions, in 1828, Dr. Philip declares; "While the missionaries have been employed in locating the savages among whom they labour, teaching them industrious habits, creating a demand for British manufactures, and increasing their dependence on the colony, there is not a single instance of a tribe thus enjoying the labours of a missionary making war against the colonists, either to injure their persons or deprive them of their property. While the Caffres, who command about one hundred and fifty miles of our frontier, only have been the scourge and terror of the colony of the Cape, those who have enjoyed the labours of missionaries are, without a single exception, friendly to its security and interests."²

¹ Philip, i. 222, 223.

² lb. ii. 227.

5. The Christian Islands of the South Seas, having now embraced Christianity, are following Great Britain and the United States, from whom they have received their spiritual blessings, in their course of national prosperity. Infanticide, polygamy, and human sacrifices are abolished; there is much conjugal fidelity and much domestic peace; their women are respected, their aged persons honoured, their children are trained in well managed schools; wars are far less frequent; and they have equitable codes of civil and criminal law, derived from the jurisprudence of the most enlightened nations. Violent crimes are rare; they are less indolent than formerly; and they are beginning to cultivate those products of the soil which may multiply their own comforts and form a valuable foreign trade. "Multitudes of them, who, a few years ago, were savages," said Mr. Williams to the Court of Common Council in London, "can now work at the carpenter's bench, at the smith's forge, and at various other trades. They have built a number of small vessels from twenty to fifty tons burden, with no other instruction than that which they have received from myself and my colleagues. I have worked hundreds of hours and days at these various branches, for the sole purpose of setting the natives an example, and imparting instruction to them. They have also erected a great number of school-houses, and places of Christian worship, which will hold from five hundred to two thousand or three thousand people. One of

these is built of hewn larch, an octagon structure, with galleries all round it, and will accommodate two thousand people. This building would not disgrace the first street in this great metropolis. In addition to this, we have taught the natives to turn the productions of their island to mercantile advantage. Arrow-root grew from time immemorial upon the fertile mountains of these islands; but the inhabitants knew not, until taught by us, that it was a marketable article; and in the two islands under my instruction, upwards of fifty tons were made and disposed of in one year. Sugar-cane was indigenous; but the natives knew nothing of the art of making sugar from it; and I have now, my Lord, the pleasure of presenting the court with a specimen of sugar made by those very people, who have been civilized and taught habits of industry by the benign influence of Christianity. I think not less than one hundred tons were made there last year. I have constructed six or eight sugar-mills, with my own hands, for the inhabitants of the various islands I have visited.”¹

In these islands, with New Zealand, and wherever else the Gospel may prevail, what is there to hinder them from treading in the steps of Great Britain, till they too have their libraries and their colleges, their municipal institutions, their manufactures and their steam-engines, as they have now their trial

¹ Petition of Mr. Williams to the Common Council, March 15, 1838, in the Morning Herald.

by jury and their representative Government, their printing presses and their schools?

II. In some instances, the indirect effects of the reception of the Gospel on the temporal welfare of whole nations, would be most extensive. About seven hundred thousand negroes having been now liberated in the West Indies, in the plantations of Demerara and Berbice, and in other slave colonies, should these negroes, taught by the lash to abhor labour, refuse to cultivate the estates while they live, and scarcely able to forgive the whites for all the miseries which they have endured since their fathers were torn from their African homes, meditate revenge, then would the slave-holding states of the American Union relentlessly load their victims with a heavier chain; France would refuse to let its bondsmen go free: and the slave trade between Africa and South America would continue with unabated atrocity. But if, through the influence of the Gospel, the freed negroes of the West Indies should settle down into a peaceable, industrious, orderly, and thriving population, by whom estates would be better and more cheaply cultivated than those by slaves, if the act which rent their chains asunder, accompanied by Christian instruction, should also increase the marketable value of all colonial property, then other nations could not long refuse to follow our example, by the emancipation of their slaves; then the slave trade must cease, because no market would be left; and thus, at length, Africa, too long impoverished, disturbed,

and brutalized, by that felonious traffic, the source of endless wars, the barrier to all commerce, and the seal of a perpetual degradation, would at length cultivate the arts of peace, seek a legitimate prosperity, and welcome the English missionary with the English trader to its shores. Then, too, the interior would be open to every foreigner; and thus the whole of Central Africa would at length be blessed, through the zeal which gives pastors and Bibles and Christian schools to the wronged and suffering negroes of our West Indian possessions.

III. Should any one ask what advantage our own nation may derive from its missionary efforts, such a person may be reminded of that saying of our blessed Redeemer, "*It is more blessed to give than to receive.*" If all the English money spent on missions were totally lost to England, the salvation of multitudes and the temporal blessings resulting to whole nations from the sacrifice, would abundantly reward it. But "*there is that scattereth yet increaseth.*" No portion of the national wealth is spent more directly for the advantage of the nation itself. The objection to contributions to foreign objects of benevolence, drawn from the wants of starving multitudes at home, though not yet wholly obsolete, scarcely merits a reply; since a large part of the money thus spent is spent upon Englishmen, maintaining English printers, sailors, ship-builders, missionaries, merchants, and manufacturers, and is no more lost to England than that which transports our enterprising settlers to North America,

or New South Wales. But, in truth, the expenditure on missions has a much higher claim upon the consideration of the nation, than that derived from the fact that it is spent among ourselves ; since, in India, it tends to the consolidation of our empire, and every where else to the extension of our commerce.

1. It has indeed been ignorantly imagined, and the imagination still unfortunately lingers in some minds, that the direct efforts to convert the natives of India endangers the British dominion there, and as lately as 1838, Captain Westmacott has said, "The truth is, that in our anxiety to force the Christian religion on the native population, we adopt that course of all others which is most likely to defeat our object, whilst at the same time we are undermining their institutions, by which alone we can call India our own."¹ Happily for our cause this author is as paradoxical in many other statements as in this. He eulogises the natural probity and honesty of Hindoos and Mahommedans, approves of the missionary habits of the Abbé Dubois, and thinks that our laws are demoralizing Hindostan : though we have wasted £10,000 a year in encouraging Arabic and Sanscrit learning, he laments that their literature has wanted encouragement, and wishes to have the native schools, in which no morals, no manners, no useful knowledge, no religion, nothing but heathen trash was ever

¹ Westmacott, 38.

taught, "restored to their former healthy and flourishing condition within our territories." ¹ In short, the general impression to be derived, if I misake not, from his book is, that British dominion in India has been a curse. The Indian nations, trodden under foot by Mahommedan conquerors, whose sovereigns were unprincipled usurpers, whose history was a succession of bloody wars, whose lands were repeatedly laid desolate, whose cities were as often sacked, who were equally plundered by soldiers governors and priests, whose cumbrous literature was a boundless accumulation of false science false history false morality and false religion, whose gods were fiends, whose worship was obscenity, whose religion taught them to treat their women as slaves to throw their children to the sharks to murder their sick to burn their widows alive and to drown themselves, who were crushed and hopeless slaves with little enjoyment less energy and no hope beyond the grave, are thought by an English officer, to have suffered loss by being placed under the dominion of Great Britain. I fear that in many instances they have been unrighteously governed. Public works are said to have been neglected; taxation has been oppressive; European functionaries used to be charged with making fortunes far too rapidly; the manners of our countrymen are reported to be often contemptuous and

¹ Westmacott, 59.

insulting towards the natives; and few direct efforts have been made till within the last few years for their improvement. But till the era of British sovereignty in India began, when did the Hindoos enjoy profound peace? When was a fixed portion at least of the fruits of their industry secured to them? When was law righteously administered between the subject and the sovereign, and between man and man? When was real knowledge ever placed within their reach? When did they take the first step towards liberty? All these blessings, whatever may be its faults, the British Government has secured to them; and the author who can think all this is worse than nothing, may probably err as egregiously when he further imagines that to teach them Christianity is to endanger our stability. If this were true, not one missionary should be withdrawn, not one shilling subtracted from the fund which is employed to give them the knowledge of the Gospel. We govern India for the sake of India. We have a high commission from God to raise it to our level, to make it the associate of our improvement, to communicate to it all our happiness: and woe be to those who, for the sake of securing our interests, shall selfishly crush theirs. India must be taught the Gospel and shall, whatever be the results. But these results are in this case, as the results of acting with generosity and Christian principle always are, most advantageous to ourselves. So far from endangering our Indian empire, they secure its sta-

bility. A child almost might see this. Captain Westmacott knows, as every one does, that our empire in India has depended, not so much upon our army, as upon the feebleness of the native character, their want of military leaders, the alienation between the Hindoos and Mahommedans, and the jealousy of the contiguous states. But all these are disappearing. Under the British Government, freedom of thought and strength of character are becoming more common daily. Mahommedans no longer dominant, and therefore no longer cruel and insulting, are less disliked; and nations held under our common yoke forget their jealousies. What then can secure the British dominion, when millions ask the question, Why does a small foreign nation, with a different language, and different religion, at the distance of twelve thousand miles, rule over us? Why should we not assert our independence? Were the whole empire heathen, what army would prevent these millions from answering, "We will assert it." That question will be asked: that reply will occur to millions: and the attempt may be made to expel us from their shores. But in such a crisis, those who have professed faith in Christ, having no prospect of advancement, or even of security, under a heathen Government; of the same religion with ourselves, and objects of suspicion and hatred to the heathen, their persons marked out for death, and their property for confiscation, would zealously, for their country's sake and for their own, throw all the

weight of their numbers property and courage into the scale of our dominion. If we add to this that many of these receive not a Christian education only, but also a European one, and will learn, by their acquaintance with our laws and institutions, to detest the unprincipled despotism of an Eastern Government, which crushes thought destroys industry and dooms a nation to perpetual degradation, we shall see that it is utterly impossible that they should ever unite with their countrymen in erecting a heathen throne in that country upon the ruins of British sovereignty. Policy then, no less than duty to God and humanity to the Hindoos, demands that the Christian missionaries be left in unrestricted liberty to pursue their peaceful and benevolent conflict with vice and idolatry throughout our Eastern empire; and he contracts a most unenviable responsibility who should, in the slightest degree, retard their progress. The native Christians are ramparts round the British sovereignty in India, their numbers are our safeguard, their power is our supremacy.

2. In the next place, the influence which missionaries have in extending our foreign commerce, not despicable now, is likely hereafter to be far more important. English vessels are traversing every sea, and stress of weather, or other causes, make it necessary that they should touch even on the most unfriendly coasts. In various instances this has proved fatal to them. The crew of the *Boyd* was killed and devoured on the coast of New Zea-

land. The crew of the *Charles Eaton* was killed and devoured in Torres Straits. When the *Alceste* was wrecked in the Straits of Gaspar, it was plundered and burnt by the Malays, who assembled also in numbers to attack Captain Maxwell and his crew. In 1824, it was the intervention of a Methodist missionary alone which saved the passengers and crew of the *Endeavour* schooner in Wangaroa Bay, New Zealand; and on that coast, in 1835, the whaling brig *Mercury* was plundered, stripped of its sails and rigging, and left to drift upon the rocks.¹ But the difference in those islands which have come under missionary influence is thus described by Mr. Williams: "From the period when the adventurous Maghellan, the discoverer of the Pacific Ocean, was massacred, intercourse with the uncivilized tribes has been attended with the most tragical consequences. Of this the most affecting proof is found in the fate of many former navigators, as well as in the distressing circumstances connected with Captain Frazer, of the *Stirling Castle*, Captain D'Oyley, of the *Charles Eaton*, the *Corsair*, the *Oldham*, and many other ships; but no British ship has ever been taken, nor one drop of British blood been shed at any island after its inhabitants have become Christians. From one hundred to one hundred and fifty sail of shipping touch annually at one or other of our mission stations, anchor with perfect

¹ Polack, ii. 173, 174.

security, procure fresh beef at two-pence per pound, and other provisions equally cheap to refit as in the ports of our own country. In case of shipwreck our toil-worn countrymen, instead of being barbarously murdered, are treated with the greatest hospitality, and the property is all saved. Upwards of twenty sail of shipping touched last year at one of the islands discovered a few years ago by your petitioner. One of these ships was wrecked, but the crew was, by the gratuitous exertions of the converted natives, rescued from the grave; the stores and cargo were all preserved; and when the captain fetched the preserved cargo away, after having expressed his gratitude to the missionaries for what had been done, assured them that he had not lost a single nail. This is the eighth or tenth vessel that has been wrecked at one or other of the missionary stations, and in every instance the crews and property of our countrymen have been preserved. In the expedition upon which your petitioner is now embarking, he expects to spend five or seven years, by which time he hopes that British shipping will find refuge in the beautiful harbours of the islands he is about to visit, to which at present the ferocity of the natives opposes a barrier, and in the altered disposition of the people, our shipwrecked countrymen will then find an asylum instead of graves.”¹

¹ Petition of Mr. Willams to the Common Council, March 15, 1838, in the Morning Herald.

It is further obvious, that when a vessel touches on any coast to obtain provisions or other commodities, its trade with the natives is directly advantageous to this country. In New Zealand, the provisions, spars, and flax taken by English and American trading vessels, are bought by English goods, by muskets and powder, by blankets and English cloths, by cutlery and all sorts of iron ware. Where ports are inaccessible, there is no trade: where the nations are heathen the trade is insignificant, because the natives have little that they wish to buy, and less which they can sell; but when they become Christians, they imbibe new tastes, contract the wants of civilized life, and raise such commodities as may form an export trade to supply them. In this manner about a hundred thousand converted natives in the South Pacific, at the lowest computation, have already procured and are wearing articles of British manufacture.¹ And the same effects have been shown to follow the preaching of the Gospel among the Hottentots of the Cape, and among all the tribes beyond the frontier to whom the Gospel has been carried.

In India too, where European intercourse has been found to beget European tastes and a demand for European manufactures among the inhabitants of Calcutta and Madras, the same effect would be produced through the whole empire by that inter-

¹ Petition of Mr. Williams to the Common Council.

course which would follow the reception of our faith.

And, lastly, were the Chinese empire Christianized, there is every reason to believe that an extensive and diversified English trade would be carried on, much to the advantage of both countries, along its whole coast; because that reception of the Gospel would overwhelm the timid and jealous policy which now leads the Government to restrict all foreign trade to Canton. As an English trade with the sea-ports of the maritime provinces would certainly pioneer the way for the Gospel into these places, so their reception of the Gospel would as certainly introduce an English trade. On these accounts a just consideration of the future interests of the empire ought to lead commercial men, capitalists, and legislators, to encourage Christian missionaries to the utmost. This was so distinctly seen by the Common Council of London, acting as a commercial body, that they voted £500 to Mr. Williams towards the expenses of a missionary voyage which he was about to make among the unexplored islands of the South Pacific. That sum was not voted by them for religious purposes, because the fund which they administered was applicable only to purposes connected with the interests of the City of London; but it was voted to Mr. Williams, because they believed that those interests would be promoted by his undertaking. The consideration of this example may lead us to

aid Christian missions with the greater pleasure; because while endeavouring to save souls, we are also serving our country.

The consequences however which arise from Christian missions to our empire and our commerce, although important, occupy a very subordinate place among the effects which we have to anticipate. We have considered the inestimable blessings which the Gospel brings to each individual convert; and we have seen the grounds for our assurance that a countless number will thus be blessed eventually: but we may now add, that the churches which engage in this work, derive reflectively their full share of advantage from it.

Any spiritual improvement in any denomination of Christians is sure to lead to missionary exertion, because all those who are truly converted to God must wish to see others converted. Hence a religious revival in any body is always followed by corresponding activity in doing good; and the result is, that those Christian efforts, strengthening the Christian principle, give a more vigorous character to the piety of those engaged in them. The discussion of the duty of doing good to others is in itself useful, because, through the corrupt influence of our natural selfishness, we are disposed too much to read, hear, act, and pray exclusively for our own salvation; and are apt to forget that we are called to be the salt of the earth, and the light of the world.¹ Much zeal for the

¹ Matt. v. 13, 14.

salvation of near relations and tried friends is rare ; and very few in their aspirations for the welfare of the church, seem to carry their charity much beyond the pale of their own denomination. It is useful therefore to be reminded that we are to live for others. Any one who, accustomed to limit his thoughts to the care of his own soul, learns that he is called to save others, and to bring as many as he can to the greatest possible piety and happiness, has already obtained an invaluable piece of information. From that time, if faithful to his light, he has a larger heart, he is a better man, and he lives a nobler life. At once therefore the admission of the duty of sending the Gospel to the heathen, improves those who were previously ignorant of it ; and once engaged in this duty they continue to derive fresh improvement from its fulfilment. It can scarcely be doubted, therefore, that all the orthodox denominations of Great Britain have derived much advantage from the establishment of the missionary societies. Some of the ablest men have written in defence of missions, and some of the best have travelled far to promote them. The writings of Hall, Fuller, Foster, Chalmers, Cunningham, Henry Martyn, and others, in defence of missions, have not been read in vain. And both the Established Churches of England and Scotland, with the Baptist, Congregational, and Methodist denominations, must have derived immense good from the sermons and addresses of such men as Pratt, Bickersteth, Haldane

Stewart, Daniel Wilson, Duff, Fuller, Jay, Watson, and others, who carried to the different places which they visited, not merely a tale of missions, but high views of Christian character and of ministerial responsibility, a spirit of prayer and a fulness of Christian doctrine, calculated to instruct all the younger ministers with whom they came into contact; to send them back to their parishes and congregations, more earnest, humble, and devout, and to diffuse, by their instrumentality, a greater measure of piety throughout the community. Missionary meetings too, though sometimes they have been the occasion of mutual flattery among the speakers, to the great offence of all right-minded men, and sometimes have been defaced by vulgar wit or frothy declamation, have enabled numbers to hear the great truths of the Gospel plainly enforced, who perhaps scarcely ever heard them elsewhere. Some have traced their conversion to these meetings; many have been instructed and refreshed. The wisest and the most godly of each neighbourhood have thus often gathered together to exhort and enlighten those to whom they had no other access. Neglectful pastors have there learned new views of truth and duty, and have gone home to be more diligent and prayerful than before.

Nor must we undervalue the influence of missionary facts. Clergymen and ministers are often less informed on this subject than is right. Why should it be discreditable to know little of the political history of Great Britain or Europe, and at the

same time be proper to know almost nothing of the progress of the Gospel in the world? Are the victories of the first consul in Italy, or the retreat of the emperor from Moscow, the revolution of England in 1688, or that of France in 1793, the American war of independence, or the progress of British power in India, things more worthy to be known by a Christian minister, than the conversion of the South Sea and the Sandwich Islanders to Christ, or the efforts to disseminate the Gospel among three hundred and fifty millions of Chinese? Yet educated men, who would be ashamed not to know those facts in political history, will rest in contented ignorance of these greater facts in religious history. Now missionary meetings have called the attention of many to this subject: and missionary publications are doing much to diffuse that information through society, which may awaken Christians in general to associate with the friends of missions in prosecuting their holy enterprize.

There is another way in which they are calculated to do us good. Our lot is cast in a day of strife. We should not be querulous, for our fathers have often fared much harder, and truth was browbeaten, and persecutors were triumphant, as they are not now: still we live amidst enough of conflict, with all those painful disclosures of human weakness and selfishness which usually accompany it. Churchmen and Dissenters, the advocates of the voluntary system, and the champions of establishments, the friends and enemies of

church rates, those who at Oxford have caught the spirit of Laud, and those who every where else cherish the spirit of the Reformers, Papists, and Protestants, High Churchmen and Low Churchmen, Millenarians and Antimillenarians, those who would expel the Romanists from Parliament, and those who would keep them there, with a hundred other parties in fierce and interminable strife, all wield their weapons so near us that we are obliged to see the struggle and sometimes to share it. In this eternal chaos of opinion and shock of minds, hostile pamphlets fly around us as thick as wintry sleet, and no less impetuous. Engines of literary warfare burst at our feet, threatening us with their splinters; infuriated orators close in stern encounter; and rival journalists cut at each other with a malice apparently as hearty as that of the Scotch chieftain, who, pinned to the earth by the spear of his enemy, mastered his agony, and cutting with his huge two-handed sword through the steel boot, nearly severed the leg of his conqueror, and expired.¹ Emerging from the midst of all this confusion, it is in the highest degree delightful to engage in the benevolent and peaceful labours of a missionary society. Here we may enter on a noble strife with sin and misery throughout the world; in this work the soul is quickened to prayer, and compelled to be compassionate. This object is among the few things

¹ History of Scotland, by Sir Walter Scott, i. 230.

which mitigate the effects of party strife and political ambition. By turning away the attention from what is questionable, to what is certain, from what is little, to what is great, from what injures the spirit, to what elevates it, they tend to quicken each Christian principle and save each Christian from rapid declension.

On the other hand, when Christians of different denominations see the missionary labours, sacrifices, and triumphs with which they are all associated, they must learn to respect each other. An Episcopalian can scarcely read of the efforts of the London Missionary Society in the South Seas, in South Africa, and in India, without learning to bless God for the grace given to their missionaries; nor can any devout Dissenter see what the Church Missionary Society is doing in New Zealand and in India, without acknowledging that God is with them also of a truth. Hence missions serve on the one hand to improve the temper of each denomination, and then compel each denomination to respect the other. Their efforts to found the kingdom of God, which is love and peace, in distant lands, bring peace and love among themselves.

Among the other benefits which modern missions have conferred upon the church of Christ, are those examples of Christian worth to which they have given rise. Without missions, we should probably never have possessed the memoirs of Brainerd, of Fisk, of Martyn, and Carey, of Mrs. Judson, Mrs. Newell, Mrs. Wilson, and Mrs. Winslow;

records which serve to humble us, and at the same time, by making us see what the grace of God can do for us to animate us to exertion. What Christian, and still more, what minister, can read these narratives, and not rise from them with a determination, by the help of God, to serve him more diligently and with more self-denial than before? Many other missionaries also have given to the church examples of as much self-denial and devotion as these; and if thousands of Christians have thus been led to lay aside some at least of their weight, and of the sins which easily beset them, and to run with more of patience the race set before them, it is no small blessing which missions have reflectively brought to the church.

But we must not linger too long among these immediate and less important effects of missions. Their ultimate success, as we have seen from the Word of God, will be co-extensive with the globe. By their instrumentality, if we have rightly interpreted the Scripture, God has determined that the kingdoms of this world shall become the kingdoms of Christ; and that he shall draw all men to him. Let us contemplate then, with hope and joy, the last results to which all our efforts are tending. The ultimate triumph of missions will be the establishment of the great principles of the Gospel, benevolence, justice, and truth, throughout the earth. Let us recall that truth in all our missionary efforts. Whether they be more or less successful now, whatever obstacles impede their progress, and

whatever apathy restricts their extent, Christ will be received, loved, and obeyed by men in general; and when men in general become his true disciples, they will be benevolent, just, and true. Before we go further, let us consider whether we hold this hope fast, because, like the disciples at Emmaus, we are slow of heart to believe all that the prophets have spoken. Whatever surpasses our experience, we think to be therefore improbable; and are apt to attach the idea of uncertainty to what is most clearly revealed. Before therefore we go further, let us ask ourselves, do we completely believe that Christ will draw all men to him? And do we see reason to conclude that this will be accomplished by human agency? If not, let us review those passages carefully, ask why we doubt, and when we find no assignable reason, or none which has the least real force, then let us think and pray away the groundless scepticism, which represses alike both our hopes and our exertions. At all events, whether *we* believe and act, or disbelieve and remain inactive, the Gospel is thus to triumph through Christian zeal; and Christians will at length impart to the whole world that knowledge of Christ, through which the principles of benevolence, justice, and truth, must every where prevail.

But were these principles once truly to prevail, how large a portion of human evils would they remove. We are transgressors hastening to the tomb, and we live in a world which is every where

scarred by the curse. Earthquake and tempest, the roar of the roused ocean, the pelting of the wintry snow, volcanic eruptions, pestilential vapours, and destructive floods, regions of arid sand, long droughts, the wide wasting plague, innumerable diseases, and universal death, remind us that we are by nature children of wrath. But still how large a part of human ills is directly caused by our sins. Very many of our sufferings we do not inherit from our first father, as the penalty necessarily and in all cases attached to his fall ; but we acquire them from our own habits as their natural consequences. Poverty, famine, disease, terror, strife, and premature death, are much more inflicted by ourselves, than by the necessity of our condition as men. And when the Gospel shall triumph in the world, they will all to a great degree be banished. Subtract from human sorrows those which are caused by drunkenness, impurity, oppression, cruelty, injustice, covetousness, extravagance, idleness, fraud, and falsehood ; all those which come from ignorance, superstition, and intolerance ; and lastly, those which come from national wars, or the strife of individuals, and how many will remain ? Poverty, sickness, insanity, domestic misery, and early death, come from these sources almost alone ; and were these vices banished from the earth, it would again be paradise. Then smiling plenty would fill many a hungry land. Constantinople and Rome would not then stand on the borders of fertile wastes ; the Egyptian Arab would not

then be torn from his farm and his fields to gratify the ambition of an unprincipled despot; nations would not then be burdened with vast standing armies, and a costly gendarmerie; gaols and penitentiaries in ruins would be the only memorials of forgotten crimes; China would not then be retained in semi-barbarism by the fears of its rulers; nor would Japan shut its ports upon the world. Then the wrecked mariner would find on every coast a welcome instead of a grave; and vessels no longer carrying the cargo of felons, or the machinery of war, might be all devoted to peaceful commerce, thereby making the improvements of any one nation the common property of all. Then civil factions too, born of selfishness and embittered by pride, would cease; and each nation at peace with all other nations, would be also at peace within itself. Then health and plenty, the benevolence of the rich, the contentment of the poor, the intelligence and godliness of all, would make this earth resemble heaven. And all this will be. God has promised, and he will do it. *“For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever. The zeal of*

*the Lord of hosts will perform this.”*¹ “*He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.”* “*For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.”*² “*In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.”*³ “*Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.”* “*Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.”*⁴ “*For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.”*⁵ “*And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into*

¹ Isaiah ix. 6, 7.

² Psalm lxxii. 2—4, 12—14.

³ Isaiah liv. 14.

⁴ Isaiah lx, 18, 21.

⁵ Isaiah lxi. 11.

*pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."*¹ "*They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*"² "*For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them: and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."*³ "*There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun: and men*

¹ Isaiah ii. 4.² Isaiah xi. 9.³ Isaiah lxxv. 17—22.

*shall be blessed in him : all nations shall call him blessed."*¹ "*He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke of his people shall he take away from off all the earth : for the Lord hath spoken it."*² "*For ye shall go out with joy, and be led forth with peace : the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree : and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."*³

Let those who recal with impassioned fondness the days of the bard and the baron, dream on of feudal fealty and chivalrous devotion to the altar and the throne. Thanks be to God, those days will not return. Then religion was hypocrisy in the teacher and superstition in the taught : then every church had its idols, and images took the place of God : then all learning was confined to the logomachy of the schools, and all theology to the legends of the cloister ; the Bible was forgotten ; the Gospel was unknown ; the pardon of sin was bought by money ; and the favour of God was sought in the persecution of his saints. Then the rich man was a despot, and the poor man a slave. The devotion of the vassals to their lord

¹ Psalm lxxii. 16, 17.

² Isaiah xxv. 8.

³ Isaiah lv. 12, 13.

was an unprincipled readiness to trample on the rights and destroy the happiness of all against whom he chose to lead them. Then judges were bribed, juries browbeaten, and parliaments silenced or suspended. The monarch trod upon the necks of his subjects, and the priest upon the neck of the monarch. Then the business of life was war and its recreation drunkenness. There was no religion, no liberty, no literature and no refinement. Thanks be to God, those days will not return. We have now the Bible; we possess a free constitution; our institutions are strong; our literature is rich; and education is extending. Never were the foundations of our national prosperity laid so broad and deep. And from this point of happiness, to which the unmerited mercy of God has brought us, we look on to the fulfilment of his promises. Let others be wedded to the past; we live in the past, the present, and the future. But while like the Utilitarian, we are eagerly anticipating the future, not like him are we speculating on the perfectibility of the race in the exclusion of religious influences. Our present prosperity has been derived, not from philosophy but from religion. It is the Gospel which has won the battles of our liberty, which has given the nation a capacity to enjoy it, and which has made it safe and stable. By the Gospel therefore still must our own prosperity be completed, and that of less happy nations be secured. It is not the spirit of infidelity, but the book of God, which threatens the pagodas of China

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and the mosques of Constantinople. It is not sagacity of statesmen, but the doctrine of the cross, which must save the world. Before that, all forms of superstition, all modes of tyranny, all popular debasement must give way; and more than the blessings of England will be the inheritance of the nations, because the nations will be the inheritance of Christ.

CHAPTER V.

ON THE MEANS POSSESSED BY GREAT BRITAIN FOR EXTENDING CHRISTIAN MISSIONS.

“Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”
1 Cor. vi. 19, 20.

LET it now be borne in mind, that the heathen are perishing without the knowledge of Christ, that the truths known will, beyond all doubt, bring many to salvation, that we are under a strict injunction from our Lord to make him known, that the promises of success are abundant, that the history of missions proves them to be both practicable and effectual; and now let us see how large are those resources with which Great Britain has been intrusted for carrying on this work. The Gospel is to be the ‘means of saving the millions of the heathen; how far has Great Britain the power of employing these means to save it?

1. With a Protestant population of more than seventeen millions in Great Britain alone, if we only sent the proportion which is sent by the Moravian body, of one in fifty, this would furnish three hundred and forty thousand missionaries for the

world.¹ This proportion having been sent by one small community, it might be sent by a larger. In fact, great as this number would be, the mere overflows of our population would soon furnish them. Every year the increase in the population of Great Britain alone, is about two hundred and forty-eight thousand.² Every year, also, about fifty thousand, including Irish, do actually quit our shores to seek a subsistence elsewhere; and is it not a fact, that in every class of society there are numbers who can scarcely find employment? Parishes are still encumbered with unemployed poor; unemployed artisans throng our cities; unemployed clerks are starving in London and elsewhere; in each of the learned professions, except the church, there are many young men with scarcely any practice; and

¹ Population of Great Britain by the last Census, 1831:

England	13,091,005,	M'Culloch's Statistics, i. 405.
Wales	806,182,	Ib.
Scotland	2,365,114,	Ib. i. 426.
Total in 1831 (exclusive of army and navy)	16,262,301.	
Annual increase, about	248,000,	Ib. i. 445.
Increase from Dec. 1831, to Jan. 1839	1,736,000.	
Total in Jan. 1839	17,998,301.	

The Moravians in Europe and America, amount to about 10,000, of whom 230, including women as well as men, are missionaries, and they have 50,637 converts under their care, of whom 15,400 are communicants.—*Periodical Accounts*, xiv. 356.

² M'Culloch, i. 445.

gentlemen ask themselves with increasing solicitude what they are to do with their sons? If then we should suppose that the body of three hundred and forty thousand missionaries were to be wholly renewed once in twenty years, which would demand seventeen thousand annually, that emigration would only be felt in this country as a relief.

If, on the other hand, it be said that there are not seventeen thousand to be found annually with the requisite qualifications, what, I ask, must be the condition of above twenty-one thousand Christian congregations who cannot furnish one missionary each on an average annually?¹ If this be indeed the humiliating truth, while we are boasting of our superiority to other nations, we may well change exultation into shame, penitence, and prayer. What are our ministers doing from Caithness to the Land's End, that the labours of above twenty-one

¹ The number of congregations in England, Scotland and Wales, is as follows:

English Establishment	.	.	11,825
Congregationalists	.	.	1,840
Baptists	.	.	1,350
Orthodox Presbyterians	.	.	60
Methodists	.	.	4,239
Scotch Church	.	.	1,023
Scotch Dissenters	.	.	745
Total	.	.	21,082

See M'Culloch, ii. 396, 430. Conder's View of all Religions, 421.

thousand of them cannot train seventeen thousand missionaries annually for the whole world? Are those ministers preaching the Gospel with the Holy Ghost sent down from heaven? Are they instant in season and out of season, keeping back nothing that is profitable, examples to the flock, taking heed to themselves no less than to those that hear them, and labouring earnestly to present every man perfect in Christ Jesus? If Protestant England and Protestant Scotland can furnish so few missionaries to the world from the want of fit men, what are the ministers of the Gospel doing? It was not so in the first days of Christianity, why is it now?

Even at this day the Moravian Brethren furnish pastors for a body of heathen converts, equal to five times their own number.¹ If Protestant Britain had done as much for the cause of Christ, eighty-five millions of heathen converts would now be under Christian discipline in Protestant missionary stations; while from these stations the whole heathen world would be receiving instruction, since the proportion of missionaries to the heathen would be as three hundred and forty thousand to six hundred millions; that is, there would be one missionary to every eighteen hundred of the heathen, and there would be numbers of native teachers besides. Should any one ask, where is the money

¹ The Moravian brethren amount to about 10,000, and the number of converts in all their missionary stations is 50,637.

to come from? we may answer, where were the funds provided, by which the early Christians, who were almost without exception poor, carried the Gospel "into all the world," and preached it to "every creature under heaven?" Whence came the supplies for those missionary labours which within three centuries brought the civilized world to profess the Christian faith? What were the resources of the brethren of Herrnhut, which enabled them, when only six hundred in number, and they poor exiles, to plant within ten years Christian missions in the West Indies, in North America, in Tartary, Greenland, &c. &c., in North Africa and West Africa, at the Cape of Good Hope, and in Ceylon?¹ They were rich in zeal, in faith, in courage, in love to God and to man; and that made them give much of their little, and made their contributions, though small, support many labourers.

With these examples before us, we may not talk of the want of money so much as the want of grace. If all the professed Christians of England had the zeal of their brethren in the first century, or of these in the eighteenth, seventeen thousand missionaries might be sent annually among the heathen, because what others have done in their poverty, we might certainly do with unparalleled and enormous wealth.

Various other facts may serve to show how greatly this country, were its population religious,

¹ Holmes' Preface, 3, 4.

might enlarge its missionary exertions. The total number of servants in Great Britain is seven hundred and eighty-three thousand seven hundred and thirteen; and if we suppose that of these only one in twenty might be dispensed with, without materially abridging the comforts of their employers, then might the repression of a little vanity furnish a fund for the missionary cause equal to the maintenance of thirty-nine thousand one hundred and eighty-five domestic servants; or if we put the maintenance of a missionary artisan or catechist at four times the maintenance of a domestic servant, it would create a fund able to maintain nearly ten thousand missionaries among the heathen.

2. Careless young men of fortune would do well to spend, in the prosecution of the best objects which can occupy the human mind, in the promotion of knowledge, order, liberty, morality, domestic happiness, and true religion among the heathen, what they now spend on the destruction of their principles and the degradation of their character. Crockford's gambling-house, with its furniture, cost not long since nearly £100,000; and the receipts of the proprietor, in one year, have been reckoned about £100,000.¹ Mr. Colquhoun calculated some time since, that the money lost annually in all the gaming-houses of London was £7,225,000; ² and at Crockford's alone, more

¹ The Great Metropolis, i. 160, 174.

² Treatise on the Police and Crimes of the Metropolis, 107.

recently, nearly £1,000,000 is said to have been lost in one night.¹ Supposing these statements to be true, the professedly Christian proprietor of a gambling-house can afford to spend in preparing his "hell," for those professed Christians who are to frequent it, enough to build about two hundred places of worship for the heathen converts. The receipts of that one proprietor in one year have been greater than the whole income of the Church Missionary Society in its most prosperous year; while the whole sum which this vice of gambling costs to its miserable victims, would support annually, not one thousand ordained missionaries, which is above the whole number now employed by all Protestant nations, but above twenty-three thousand. The abandonment of other dissipated amusements might contribute largely to the instruction of the world. One nobleman gives £300 per annum, which is more than enough to maintain a married missionary, for a single box at the Opera. The receipts of an Italian singer during one season have been £14,000, or more than enough to maintain forty-six married missionaries. The receipts of the Opera House in 1821 were £31,248, whence it appears that the inhabitants of the metropolis spent, on one out of twenty-two London theatres, a sum which would have furnished one hundred evangelists to the heathen world.² What then did they waste on all the twenty-two?

¹ The Great Metropolis, i. 174.

² Ib. ii. 31, 41.

But what is spent in gaming-houses and theatres is trifling compared with what is spent on some other vices and follies. The use of spirits is well known to be detrimental to persons in health, affording no nutriment, noxious when used the most moderately, and when used to excess, fatal to mind and body. Cigars and snuff are also generally worse than useless, yet such is the appetite for spirits and tobacco in this country, that the duties alone upon these articles, in 1834, amounted to £11,614,829.¹ What then must be the whole cost to the British community? Professor Edgar, in his evidence before a Committee of the House of Commons, on the subject of drunkenness, calculated the direct cost of ardent spirits alone to the people of Ireland to be £6,300,000 per annum,² and Mr. Buckingham reckons that, directly or indirectly, the vice of spirit-drinking costs the inhabitants of the United Kingdom annually, about £50,000,000. Whether this be correct or not, it is certainly within the truth to say, that the whole cost to the consumers of spirits and tobacco, is more than double the amount

¹ Duties on spirits and tobacco in 1834 :

Foreign Spirits	.	.	.	£1,599,339
Rum	.	.	.	1,505,138
British Spirits	.	.	.	5,286,668
Tobacco	.	.	.	3,223,684
Total	.	.	.	<u>£11,614,829</u>

M'Culloch, ii. 517.

² Parliamentary Evidence on Drunkenness. 8vo. 85.

of the duties levied upon them; and therefore more than £20,000,000 are annually paid by the inhabitants of this empire for these two noxious indulgences, by renouncing which alone they might afford a maintenance to about sixty thousand missionary families among the heathen.

Passing over the cost of other vices, let us next consider what the nation might have saved for purposes of domestic improvement, and the civilization, instruction, and salvation of the world, from some of its wars. It is generally, I believe, considered now that this country ought not to have entered into the American war of independence, the causes being as inadequate as the results were disastrous. Many also think that if the war with France was necessary at all, it might have been at least postponed for many years; the aggressions of foreign nations mainly stirring up that military ardour which carried the eagles of the Revolution to every capital in Europe save one, and called up before the boundless ambition of Napoleon the visions of universal empire: that if England had not meddled at all, France and the other countries of Europe would at this moment have been nearly in their present condition; or at least that England would have been left entirely unmolested. If there be any truth in this idea, then by abstaining from the first of these wars, we should have saved one hundred and twenty-one millions of national debt; and by refusing to enter on the second, we should

have saved six hundred and one millions.¹ From the expenditure of the one hundred and twenty-one millions, in the first case, we gained defeat and shame, with the further consequence of the mutual exasperation of two nations, whose consanguinity and whose interests made them natural allies to one another; and by the expenditure of six hundred and one millions, in the second, we were enabled to seat an illustrious family on the throne of their ancestors, to be almost instantly unseated, by their servility to the priests and their contempt of the Constitution.

It is not my province to ask what effect the saving of these seven hundred and twenty-two millions would have had upon our taxation, upon the wages of labour, upon the cheapness of our manufactures, upon the extension of our commerce, upon the employment of our labourers, upon the price of corn, upon the question of the corn laws, and upon the economical prosperity of the nation, though that view of the waste may afford intense regret to a benevolent mind; but let us suppose that of this seven hundred and twenty-two millions so spent, six hundred millions had remained in the pockets of the nation, and one hundred millions had been spent by the owners on the education of the poor, the erection of churches, the multiplication of libraries, the formation of provident societies, and the instruction of the world, half the

¹ M'Culloch, ii. 536.

children of England would not now be without education, nor would four-fifths of the labouring class in the metropolis be still without pastors or public worship. Or let us imagine that the nation had spared, for the instruction of the world, only one-tenth part of what it has spent on these two wars, not indeed without injury, but certainly without ruin, then, leaving the interest on the debt out of the question, it would have contributed, since 1775, seventy millions to missions, that is much more than one million per annum; less therefore than one-tenth part of the efforts which we have made to hinder the independence of the American States, and to replace the Bourbons in the Tuilleries, would have maintained above three thousand European missionaries for the last sixty years among our fellow subjects in Hindostan and throughout the heathen world.

The rental of Great Britain is about thirty millions; if therefore the land-owners gave only one per cent. of their incomes to missions, they would contribute to this object three hundred thousand pounds per annum,¹ and maintain more than a thousand missionary families among the heathen.

The produce and property of every kind annually created in the United Kingdom is calculated by Pebrer to amount to £514,823,059.² If, of these five hundred millions annually raised, the people

¹ M'Culloch, i. 532.

² Pebrer on the Taxation of the British Empire, 328.

of this country only consecrated one per cent. to the evangelization of the world, they would annually contribute five millions to that object instead of £300,000. In other words, if the people of Great Britain and Ireland were to give a hundredth part of what the bounty of God bestows upon them every year, to evangelize the nations, they might maintain more than sixteen thousand European missionaries, who might instruct every nation on the face of the earth.

Lastly, we have already seen that the population of Great Britain amounts now to eighteen millions of souls. Taking the Protestant Dissenters of England, according to Mr. Conder's statement, at three millions, and their direct missionary contributions at £150,000, they give at the rate of one shilling each per annum to the missionary cause. Did the rest of Great Britain do so, this would at once raise our missionary income from £250,000 to £900,000, and the missionary body might at once be rendered four times as large as it is at present. These facts serve to show what little reason we have to glory in our zeal, when we hear that about £300,000 are annually contributed for the propagation of the Gospel throughout the world. This sum, as compared with the contributions of former times, ought to excite gratitude to God, who has put this degree of liberality into the hearts of his people; but as compared with what the nation ought to give, and with what, if generally religious, it would give, it appears so lamentably

small, as to afford matter for the deepest humiliation before God. A nation which could afford five millions for the missionary work, and which does in fact spend more than twenty millions on tobacco and spirits, can barely raise £300,000 for the propagation of the Gospel throughout the world.¹

¹ If from the consideration of the means possessed by England we extend our view to the resources of Europe in general, it becomes still more melancholy to consider the waste of property, which might, were there more of the spirit of true religion in Christendom, be devoted to the highest objects. Were the professed disciples of Christ his real disciples, international war and civil strife would be at an end. The standing armies of Europe are therefore the acknowledgment of Christendom that professed Christians know nothing of the spirit of the Gospel. The roar of musketry and cannon at their great reviews are like the growl of contiguous tigers, expressing even in repose a readiness to tear each other to pieces. To express this antichristian temper, four of the great nations of Europe maintain 2,000,000 of men in idleness. Russia alone has 1,000,000, Austria has 400,000, France has 350,000, and Prussia 250,000.—*Almanack de Gotha for 1839, in the Social Gazette of March 13, 1839.* To show either, 1st, that the Governments are ready to crush their insurgent subjects, or 2dly, that the nations are ready to wage a deadly conflict with their neighbours, these four Governments maintain, in time of profound peace, 2,000,000 of soldiers. Were these nations Christianlike, all these soldiers would be useless; and supposing each man to cost on an average only £10 per annum, these four nations, by the abolition of their standing armies, might have twenty millions to consecrate annually to works of piety and of benevolence. If only the nations of Europe were a little more religious than they are, they might employ for the production of wealth two millions of men, whose hands are now useless, whose time is but half employed, whose minds run to

But these considerations, though well adapted to repress our national pride, and to awaken the consciences of those who are spending all their fortune in self-indulgence, do not serve to show what may actually be done now to augment our missionary efforts, because they assume the Christian principle on the part of numbers, which is in fact wanting. They serve to show what the nation ought to do, but not what the nation will do. Those who could help to save the heathen will not, because they do not seek even their own salvation. Ungodly themselves in the midst of religious light, it is not likely that they should make many efforts to rescue the heathen from ungodliness, who, on account of their ignorance, are so much less criminal than they are.

Although therefore men are the stewards of the gifts of God, and must at the last day give account of the use they make of his property, they will continue to spend in revelling and banquetting, in gaming and profligacy, in luxury and ostentation, what they ought to consecrate to him. But among his own people, there is a sense of duty and a desire of doing good, which may possibly, from year to year, enlarge their contributions to good objects, both at home and abroad. Self-denial may form yet, as the Bishop of Chester once said, a vast fund for the cause of God. If the lovers of pleasure, and who corrupt every neighbourhood in which they are quartered, while they would save twenty millions sterling for the highest purposes to which wealth can be devoted.

sure will give nothing, because they want to spend all that they can get, and the lovers of wealth will give nothing, because they want to save all that they can get, if the lovers of power will give nothing, because they are too busy with their politics to think of religion, and the lovers of distinction will give nothing, because missions are unfashionable, still the disciples of Christ may perhaps find that by more simple habits and more conscientious economy, they may save much for religious objects, which is now wasted. Rich wines, expensive delicacies, superfluous servants, unused carriages and horses, magnificent furniture, useless journeys, unnecessary visits to fashionable watering places, all the expenditure which is for ostentation, and not for comfort, which tends to enervate, not to improve, may, as our religious light and grace increase, be all sacrificed to the love of doing good : and Christians may find, that without leaving their stations in society, they may, by a Christian-like moderation, of immense benefit to themselves, to their children, and to their whole circle of friends, secure considerable funds for all the highest purposes to which wealth can be applied.

Here it may occur to some, that the country could not bear this abstraction of its wealth. "Numbers (as they think) would be thrown out of employment, and much misery would ensue. Charity must begin at home, and we must not attempt universal schemes of benevolence, while we leave numbers to starve at our doors." The general

principle is true, but the application of it to missions is false.

For how is the missionary income of this country employed? Part is spent in the outfit of missionaries, that is, in the purchase of British manufactures; part goes to their passage, which is spent on British shipping; part is spent in the printing of Bibles and tracts, which goes to maintain British paper-makers, printers, and bookbinders; part is spent on those supplies of European commodities, shoes, clothes, furniture, and books, which missionaries yearly receive at their stations; and the rest, which is spent among the heathen, is more than repaid by the European tastes which are thus created, and the trade with England, which invariably follows. Should it be said that the various classes of shopkeepers and artisans who supply the luxuries of the rich must be maintained, and hence that Christians, by adopting simpler habits, would throw them out of employment, I answer, that they would bring almost an equal number into employment, and therefore would not really throw any out of employment, but would only change their occupations; and they would serve the interests of the community just as much by employing missionaries, schoolmasters, printers, bookbinders, cotton spinners, and manufacturers, as they would by enriching jewellers, supporting tragedians, or by keeping a useless number of grooms and footmen.

If it be said that the money spent upon missionaries is spent on unproductive consumers, and

therefore withdraws from the nation all the wealth which would be created by an equal number of operatives; I answer, that actors and domestic servants, post-boys and ostlers, hotel keepers and waiters at fashionable watering-places, are also unproductive consumers, and therefore whatever is drawn from the theatre and the gambling-house, from useless journeys and from expensive establishments, for the support of missionaries, is only given to one unproductive class instead of to another.

In the next place, we must remark that there are classes which, though not directly productive of wealth to the nation, do perhaps more than all the rest to enrich the nation both physically and morally. Wise legislators, acute lawyers, able physicians, well-principled authors, good schoolmasters, and pious ministers of Christ, do in reality contribute to the intelligence, health, morals, and religion of a nation, to the security of its property, to the stability of its freedom, and therefore eventually to its actual wealth and prosperity, far more than they possibly could contribute by the labours of their hands: and the same is true of missionaries.

If, lastly, it be objected that all this missionary income is spent abroad, we must recollect that it relieves the community to a certain extent of its superfluous hands, just as emigration to Sydney or Upper Canada; that it there maintains Englishmen who would have been maintained at home;

that much is spent in English manufactures; and that the remainder is originating in many places a trade with England, which will be soon worth much more than the whole sum employed in the enterprize. Who reckons the money spent by British merchants at Smyrna or at Singapore, as money lost to their country, since in truth that expenditure is annually adding to our wealth? And just as the British trade at Smyrna and at Singapore more than repays the nation for what its merchants spend in these places, so the trade with the South Sea Islands, with New Zealand, and with the native tribes of South Africa, is beginning to repay to the nation the cost of those missions.

Assuming then that we have enough of men and money most materially to extend our missions, we are further encouraged to extend them by other great advantages which we possess. Never was printing so cheap and expeditious as it is now: every year is steam lessening the distances between the nations of the earth: our commerce affords a safe and regular conveyance for missionaries to every part of the world: larger numbers continually are fitting for this work by education, which now descends to the poorest of the community, and to the necessity of which, among all classes, the nation is now for the first time awakening: the name of England is a safeguard to English travellers and settlers every where; and almost every important place of trade in the world has a British Consul, who may employ the influence of the British Government

to protect his fellow-subjects; so that in ordinary circumstances, Englishmen are as safe in Cairo, Constantinople, or Canton, as they would be in London. To this let us add the influence which Englishmen possess among the heathen, by that superiority in the arts of civilized life, which often attracts their attention to the Christian teacher, no less than miracles would. Multitudes of the South Sea Islanders, witnessing the increased comforts which the Christian islands obtained from their teachers, were strongly induced by that circumstance, united with others, to relinquish their own idolatry; and the same result may be expected wherever the arts and commodities of civilized countries are introduced among savages in conjunction with the Gospel.

Lastly. It should never be forgotten that, in addition to whatever influence we may possess in other heathen nations by our superiority in arts and in arms, we possess in India the influence of absolute dominion. In that country a hundred millions of idolaters have been placed under the British Crown, upon whom the Indian Government acts with incomparably greater force than a government can ever exert upon an educated people accustomed to free institutions. The Government there is every thing, and that Government is Christian. There the European is revered, and the missionary is protected. Multitudes are eager to learn the English language. Knowledge fatal to their superstition is rapidly gaining ground; and

there is nothing to hinder us, if we pleased, dividing the whole country for missionary purposes into contiguous parishes, and giving to each parish its missionary, supposing these missionaries to be maintained, not by taxation of the Hindoos, but by our Christian zeal.

Our numbers, our wealth, our wide-spread education, our superiority in arts and arms, our universal commerce, and our dominion over a hundred millions of the heathen, give us a power to do good which is incalculable; and we want nothing but more piety to enable us to evangelize a large portion of the world.

CHAPTER VI.

ON THE NUMBER OF MISSIONARIES.

“The harvest truly is plenteous, but the labourers are few : Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”—Matt. ix. 37, 38.

To those who bear in mind the capability of this nation to furnish both money and men for the missionary enterprize, it must be matter of deep regret to think how small is the entire number of missionaries employed. But the whole amount of the mischief arising from the smallness of their number is not at once apparent. There being a vast region of heathenism, and but few missionaries, each Society is obliged, in the progress of its labours, frequently to examine whether, on the whole, it is most useful to concentrate that feeble body on a few points, or to scatter them among uninstructed millions. In practice they have very much scattered them. Two are sent by a great Society to Asia Minor, one to the islands of the Grecian Archipelago, one or two to Siberia, one to Canton, another to Java, and two to Sumatra.

Nor can this decision be hastily blamed. Whole nations cannot be left in total ignorance of the Gospel, and the labours of the solitary missionary may prepare the way for more. Mr. Kam has probably been far more successful, though sent alone by the London Society to the Moluccas, than had he been located with his fellow-labourers at Bangalore or Combaconum. Mr. Morrison would not have served the cause of Christ so effectually had he been associated with the missionaries of Calcutta, as he did though alone at Canton. Few could wish that Mr. Gobat had not been sent to Abyssinia, or that Mr. Judson had not stationed himself at Rangoon. On the whole therefore I do not mean to impugn the decision of the different Societies, who have scattered their few missionaries far and wide over the heathen world. It was the best that they could do with the limited means placed at their disposal by the niggardly zeal of the community. But this separation of the labourers has not on that account failed to produce, in various instances, very mournful results. It may have been best, under all circumstances, to plant single missionaries in many lands, but the good which has resulted from these efforts has been incomparably less than what might have been expected had more missionaries been placed at each station. The advantages resulting from the association of several missionaries on the same field of labour, or on those immediately contiguous, are obvious and important.

1. They are thus enabled to effect a most necessary division of labour. To make a mission thoroughly effective, there should be at least four missionaries labouring together. The first should make useful translations into the vernacular language, and write useful elementary works, both for schools and for general reading; the second should visit the families of the neighbourhood, converse with all enquirers, conduct the services at the mission chapel, be a pastor to the converts, and afford medicine to the sick; the third should form and superintend schools in the vernacular language, and selecting the most promising youths, should train them in an English school for the work of the ministry; and the fourth should itinerate to distribute tracts, and preach throughout a wider district: while all should employ their leisure in promoting in every possible way the temporal welfare of the people, teaching them new arts, suggesting new modes of cultivation, and improving their domestic economy. Each of these departments is obviously enough to occupy all a man's time: and should the work of four men devolve on one, or even two, all must be imperfectly and therefore less effectively done.

2. Associated missionaries can render to each other important aid. When a young missionary first enters on his work, he may obtain from elder missionaries in the same sphere much assistance in his study of the language; and they may make him acquainted with the customs and opinions of

the people, by which information he will avoid doing unnecessary violence to popular prejudices. In their practice he may see at once the most approved modes of labour, which will save him from unwise and fruitless experiments; they may preserve him from extravagant hopes and from undue depression; and their experience may give him wisdom, their disappointments preparing him for trials, and their successes inspiring him with courage.

During their whole ministry likewise, associated missionaries may give each other important help. If either of them should be involved in perplexing circumstances, he might seek the advice of the rest; if he should sink into indolence, he might be roused by their zeal. The wisdom, diligence, faith, and charity of the most eminent Christian among them, would afford continual help to all the others; all would aid each other by Christian conversation; all would unite in prayer. But it would be in sickness especially that the advantage of numbers would be felt. When a missionary who is labouring alone loses his health, the result of the suspension of his labours must be, that the converts, the catechumens, the schools, all must fall into grievous disorder. When the interruption is long, the effects of his previous labours must be almost destroyed. With such a prospect before him, the solitary missionary cannot bring himself to relinquish his exertions, till irreparable mischief being done to his constitution, he falls a sacrifice

to his sense of duty. Should he be compelled, by insupportable weakness, to relinquish them, what then becomes of his people? But should there be several missionaries in his immediate neighbourhood, they may easily exercise some superintendence over his station, by which his life may be saved, and the mission may still flourish. Or should a missionary be removed by death, the others can still supply his place till a new labourer arrives, and the infant church may still continue to prosper.

3. We may add to these considerations, that the conjunction of several missionaries must in itself produce an effect upon the mind of a heathen. When he hears several men, of understandings and acquirements superior to his own, all speaking the same thing, all living by the same law, all endeavouring to do him good, their writings, schools, sermons, conversations, and medical care, must concur in producing an effect far beyond what either of them alone could have hoped to produce.

Nothing therefore can be more certain, than that several missionaries together are more effective than the same number acting separately would be. And this I believe is generally acknowledged by the Directors of the several Societies. Yet the slightest glance at their missionary stations may serve to show how few are supplied with even that smallest number which is necessary to make a mission effective.

In 1813, two missionaries from the London

Society reached the Island of Java, one of whom, Mr. Kam, shortly proceeded alone to the Moluccas, the other, Mr. Supper, laboured among the Chinese at Batavia. His reception and his early successes were most encouraging, but he died in 1814, and as no missionary could be sent to supply his place till the summer of 1819, there could then have been scarcely a trace of his ministry, and Mr. Slater must have been obliged to begin the work afresh, as much almost as if no missionary had ever preceded him, and then had likewise to begin the work alone.

In November, 1807, Messrs. Chater and Carey, from Serampore, established a mission among the Birmese at Rangoon: but in 1811, Mr. Chater relinquished it; and Mr. Carey was left alone till 1813, when he also relinquished it: so that when Mr. and Mrs. Judson arrived in 1813, there was no convert, no school, no spiritual effect whatever discernible, and the mission had still to be commenced.¹

June 18, 1820, Mr. Kenney, of the Church Missionary Society, was stationed alone at Bombay;² and consequently, in 1825, the station was left without a missionary. July, 1826, Messrs. Mitchell and Steward arrived: but in 1827, Mr.

¹ See Missionary Records, China, &c., and Life of Mrs. Judson.

² Twenty-first Church Missionary Report, 53; Twenty-sixth Church Missionary Report, 106.

Steward removed to Calcutta,¹ and Mr. Mitchell to Basseen; so that Bombay was again without a missionary. Family circumstances compelling Mr. Mitchell also to return home, all the efforts at Basseen were likewise relinquished:² and when Messrs. Farrer and Dixon, in 1832, entered on their mission at Nassuck, the West India mission had almost as completely to be begun as if their Society had never sent a missionary to that part of India. Ten years of missionary labour had been almost completely lost. Mayaveram must be added to this melancholy list. Although it has had its missionary, although a mission-house, chapel, and school-house have been erected, and many native teachers have been brought into active employment, still when it lost its single missionary, no other was found to replace him; and for several years it has been in a state of desolation. In all these cases there has been a waste of men and money, of effort and time, all which waste would have been avoided, if more men could have been sent. Had each of these places possessed its four missionaries, there would in all probability have been no suspension of the mission: the schools, the preaching, and the translations would have been continued; and in each the progress of the Gospel would have been much greater than it has been:

¹ Twenty-seventh Church Missionary Report, 140.

² Twenty-ninth Church Missionary Report, 105.

Bombay, which the experience of the Scotch mission shows to be a most important field of exertion, would not now have been without a missionary of the Church Missionary Society; and Mayaveram, instead of being a melancholy scene of spiritual desolation, would have been a focus of light for all the country around it.¹

Several other instances, in illustration of the mischief arising from the feebleness of missionary force, occur to my recollection, but the evil is too obvious to need illustration, and this being the case, it is melancholy to reflect on the number of places where the labourers are so few. Agra, Gorruckpore, Chunar, Chinsurah, Cuddapah, Coimbatore, Chittoor, Allepie and Cochin, important places and far asunder, have but one missionary stationed at each. Some large cities are still worse supplied: a few having only a catechist, and many being without any missionary at all. In all these cases, it must be apparent, that in the ordinary course of things very little fruit can be looked for. The missionary is overborne by his work; his schools interfere with his translations; his preaching and teaching forbid attention to his school; if he takes care of his flock, he must neglect the neighbouring district; if he itinerates through the neighbourhood, he must neglect his flock. Business, sickness, whatever carries him from home, suspends

¹ Since these remarks were written, two missionaries have been sent out to Bombay, and two to Mayaveram.

the operations of the mission. If exhausted and ill, he must see the mission fall into confusion, or he must work on and die. How many deaths in India may probably be traced to this cause; and should these feeble missions receive no accessions of strength, how many more will occur!

Let us now look at the effect produced by the concentration of missionary efforts upon a manageable district. The American missionaries to Ceylon, instead of being scattered over the whole island, have confined themselves to Jaffna, a district at its northern extremity containing one hundred and forty-seven thousand six hundred and seventy-one souls. Seven miles west from the principal town Jaffna, is a missionary station called Batticotta; four miles north of Batticotta is Pandeteripo; five miles from Pandeteripo is Tillipally; five miles from Tillipally is Oodooville; two miles from Oodooville is Manepy; and Manepy is four miles east of Batticotta. The circuit of these five earliest stations, to which two others have since been added,¹ is thus made in about twenty miles, and no station is more than five miles from another, and the furthest, Tillipally and Batticotta are not nine miles apart.² At this district, five missionaries, four of whom were married, arrived from America in March, 1816; and at present there are six missionaries, exclusive of a physician, a printer,

¹ Twenty-ninth Report of the American Board of Missions.

² Life of Mrs. Winslow, 101, &c.

four native preachers and other native teachers.¹ From the first, therefore, instead of being alone, these missionaries have had the comfort of each other's society. On the 1st of February, 1820, fifteen missionaries dined together at the table of Mr. Winslow.² Besides the American brethren, there were at that time twenty English missionaries in the island, and the number in 1835 was still nineteen, of whom one was a Baptist, ten were Wesleyans, and eight were of the Church Missionary Society. Among so many brethren, no missionary would feel depressed by solitude, nor be destitute of aid in sickness, nor be unable to ask counsel in perplexity. Four times in each year, all the American missionaries assembled for consultation and prayer. They had also regular monthly prayer meetings; and often, after agreeing to pray for the effusion of the Spirit, separately, at fixed hours, they would meet at one of the stations for united supplication. Wherever likewise the ministry of either of the brethren was specially blessed, the others hastened to the spot to strengthen by their exhortations the impressions already made upon any of the people.³ Another advantage derived from the contiguity of the stations was, the formation of two central schools. One for training up young men for the ministry, the other for the

¹ Twenty-ninth Report of the American Board of Missions.

² Life of Mrs. Winslow, 87.

³ *Ib.* 118, 176, 177, 130, 135, 188, 189, 209, 210.

education of the most promising girls. The seminary was established in 1823, at Batticotta, in the place of five boarding schools, which had been previously opened at the five stations. In it the students, besides instruction in Tamul, were taught the English language and the elements of European science. Forty-eight youths were received into it the first year, and in 1834 there were one hundred and forty-two.¹ Had the stations been widely scattered, the tinidity of the natives would have hindered them sending their children to a distant general institution; while the duties of a single missionary would have prevented all due attention to a seminary at the station: and thus the formation of a native ministry would have been hindered. These remarks apply still more forcibly to the central female school at Oodooville. Though it was so near to them, parents at first were very reluctant to send their children to it; but as the whole missionary body obtained their confidence, and they could learn from their neighbours the character of the management, it became so popular, that when, on one occasion, there were vacancies for about twenty children, more than seventy, and nearly all of good caste, applied to be admitted. The blessing which has followed these concentrated efforts has also been remarkable. In the year 1822, only six years from the establishment of the mission, fourteen natives were added to the church;

¹ Life of Mrs. Winslow, 171, 293, 354.

and in the beginning of 1824, many were brought to make a serious profession of religion. "The greater part of them were members of the boarding-schools, or schoolmasters, domestics, and other assistants, who had been formed into Bible-classes and diligently instructed. The remainder were such as lived in the vicinity of the stations, and had often attended preaching. There were few cases of permanent conviction where there was not some previous knowledge of the truth; and few in which religious impressions were not cherished by much patient labour of the missionaries or their assistants, in conversing and praying with the individuals alone. It was this *repeated and personal application of the truth* to those able in some measure to comprehend it, which principally took effect. At the same time, the nearness of the stations to each other enabled the missionaries to give mutual aid in these and similar labours, and to make their public meetings more animating and impressive. Their own souls also were quickened by their seasons of social devotion. Seldom, perhaps, has the promise to two or three *met together*, been more strikingly fulfilled. The revival commenced after a special season of fasting and prayer; and its progress was marked by a spirit of fervent intercession." ¹

In the beginning of 1825, the fervent intercessions and indefatigable labours of the mission-

¹ Life of Mrs. Winslow, 149, 180, 181, 293.

aries again brought a remarkable blessing from God.

Of these two occasions, on which the Holy Spirit was pleased so remarkably to bless that infant church, Mrs. Winslow wrote, "They were preceded by a deep sense of deficiency in the missionaries, which led them to humble themselves before God; and they were accompanied throughout with a spirit of prayer; a pleading—a wrestling for souls—something, I think, of what our Saviour expressed when he said, 'I have a baptism to be baptized with, and how am I straitened till it be accomplished.' Social prayer-meetings have been peculiarly blest. Even while we have been speaking, our prayers have seemed to be answered. In a number of instances, the missionaries have set apart one hour in the day to unite in prayer for the same object, for five days in succession. On the sixth, a part of the day has been spent in fasting and prayer, and on the seventh, all have met together for united supplication."

On the 14th of January, out of the number of candidates for baptism, forty-one were accepted, and shortly after, the Lord's Supper was administered to sixteen missionaries and seventy native Christians together. In 1826, the church consisted of one hundred and sixty-five native members, the majority being above twenty years of age, and several more than fifty years.¹ The number of

¹ Life of Mrs. Winslow, 185, 186, 188, 206.

adults brought to receive the truth was considerable. Of the natives admitted to the church, to the end of August, 1831, there were thirty school-masters and fifty villagers. Of these, thirty were more than forty years old, and thirteen more than fifty. The next year thirty were added to the church, of whom a still larger proportion were adults. On this subject, one of the missionaries wrote thus: "Though the greater part of those received into the church are young, yet a sufficient number of adults have been gathered to show that God, in the dispensation of his grace, is not confined to the rising generation; and that the opinion, too commonly expressed, of the hopeless state of adult heathen, is not warranted by experience. If missionary efforts, instead of being so desultory as they often are, were more *concentrated*, and brought to bear more directly and constantly on a small population, instead of being wasted on a large surface, we are persuaded that more converts would be seen even among adults."

Still it was among the younger persons that most conversions took place. Ninety of the children in the boarding-schools at one time were under serious impressions.¹ From the seminary, one hundred and thirty-six members have been added to the church, and at present fifty-eight seminarists are baptized.² In the central female school, all the

¹ Life of Mrs. Winslow, 179, 304.

² Twenty-ninth Report of the American Board of Missions.

girls who had passed through a regular course of instruction under Mrs. Winslow's care, up to the time of her death, being twenty-four in number, were become members of the church ; appeared to be truly pious ; and no one had disgraced her profession. Some of these also used to pray and converse with the other children in private, and were made useful to them. One became a schoolmistress, and each Sabbath brought her forty or fifty little heathen girls to the house of God. Twelve, before Mrs. Winslow's death, in January, 1832, were married to Christian husbands, and, in the management of their households, exhibited the loveliness of domestic virtue amidst surrounding vice. And, on the whole, forty-one have become members of the church.¹ Each year the number of believers has continued to enlarge ; forty-nine new members were admitted to communion in 1837, and the whole number of members at present in the seven churches is three hundred and thirty, among whom are four native preachers, thirty-four schoolmasters, and seventy-one native helpers.² Although these results were to be attributed mainly to the blessing of God upon the faithfulness, assiduity, and prayer of the missionaries, still they were much also owing, according to their own belief, to the help which they were

¹ Life of Mrs. Winslow, 172, 184, 222, 292. Twenty-ninth Report.

² Twenty-ninth Report of the American Board of Missions.

ever ready to lend to each other, from the proximity of their stations; and to the influence which their combined examples and exhortations had, both upon the children, the congregations, and the neighbourhood.

Precisely similar advantages have accrued to the New Zealand missions and to the French mission in South Africa, by the conjunction of the missionaries, though to a less extent, because the missionaries in both cases, and especially in the latter, are much further from each other. Wherever there has been this conjunction of faithful missionaries, success has been granted to their labours; and if in the neglect of that obvious instrumentality, missionaries have been planted alone among strange people, to learn the language as they could, to blunder on in ignorance of their habits, to be suspected because unknown, despised because solitary, oppressed by labours to which there was no end, and from which there could be no respite; if under these circumstances they have died, leaving their solitary successors to begin the work almost afresh, and like them to die almost before it was begun, we need not be surprised that heathen societies have never been shaken to their foundations, that Christianity has rather shone among the heathen like a subterranean lamp than as the rising sun, that there have been comparatively few converts and still fewer native ministers trained up to do the work of evangelists. Solitary missionaries could

not do it. But why have these scattered missions languished thus? Because the different societies could not leave whole provinces and countries without any means of knowledge, especially when any facilities were offered for founding missions in them; and because they had neither funds nor men to supply these new missions with more than single missionaries.

It is not the directors of these societies who are to be charged with the waste of effort, and treasure, and life, but the community which placed such inadequate means at their disposal. And now that the truth is beginning to be known, it is not the directors, but Christians in general, who must remedy the evil, by furnishing more missionaries and more means for their support. Round every one of these solitary stations which I have mentioned, and others similarly placed, should there be new missionary districts formed, on which new evangelists should be stationed; by whose conjoint labours, with the proceeds of an active press, we may look for results like those in Jaffna, if only there be the same clear views of truth, the same sense and industry, with equal faith and as much of the spirit of prayer. So far therefore from relaxing their exertions, Christians, if they wish to see the Gospel triumph, must increase them tenfold. New fields are inviting them to enter; and the missions already commenced, need to be materially strengthened, while every measure of success vouchsafed by the Almighty, will only enlarge the

sphere of operation ; and, till a native ministry be formed, and the churches in heathen lands become strong enough to maintain themselves, they will the more require those patient and persevering exertions in which all real disciples of Christ must rejoice to take a part.

CHAPTER VII.

ON THE MOTIVES TO MISSIONARY EXERTION.

“ We cannot but speak the things which we have seen and heard.”
Acts iv. 20.

UPON the first view of the motives to missionary efforts, we should think it impossible for any person to resist their influence without giving up the Christian name. 1st. That missionaries should be sent into all the world, and that they should be maintained by the church, is undeniably the will of God, who having pitied and adopted and saved his people, now commands them to seek the salvation of the heathen. How can a Christian disobey? Whatever may be the results of missions, or whatever the apparent impracticability of the work, God has said that missionaries must be sent, and Christians must send them. To these efforts they are no less prompted by the world's necessities. Millions are perishing in ungodliness and immorality, because they know not Christ, who might be saved by the preaching of the Gospel. They are now miserable, and the Gospel would instantly amelio-

rate their lot; they are exposed to the curse of God, and the Gospel would bring them under his blessing: how can Christians believe this, and leave them to perish? Were the obstacles to the accomplishment of this work immense, surely the danger and misery of so large a portion of the human race, should make the church of Christ resolve upon overcoming them. From lower objects than these, men are found willing, in numbers, to march upon the cannon's mouth, or brave all the rigours of an arctic sky. But, in truth, the greatest difficulties almost every where are past, and a large portion of the heathen world are prepared to welcome the Christian missionary. Missionaries may settle almost where they please. Every where the people will listen; every where the children may receive a Christian education; every where Christian worship may be conducted publicly; and the numbers who have been brought to know and love the Lord already in various lands, abundantly show how many might be saved, if Christians would furnish more adequate instruction. Frequently and seriously let us meditate upon the great results of missions which have been already described. The servants of Jesus Christ go forth to subdue every form of evil, and to mitigate every species of suffering on the whole earth. They go to lead sinners to trust in Christ, and to take his yoke; to substitute the revelation of God for the lies of heathenism, and the morality of the Gospel for all the vices which reign unchecked throughout

the regions of an accursed idolatry. They go to enlighten the ignorant; to civilize the barbarous; to rescue women from a degrading servitude, and children from an early death. They go to educate whole nations, to communicate to them the knowledge of our literature, our laws, our arts, and our institutions. They go to set the slave free, to put an end to all wars of plunder and revenge, to substitute every where order for anarchy, law for despotism, benevolence for cruelty, and justice for oppression. They go to let loose men's imprisoned energies, and to chain up their lawless passions. They go to make property secure, and industry profitable; to secure to the rich man his palace, and to the poor man his cabin; and to spread contentment, domestic affection, and general happiness, where penury, vice, and discord make existence a curse. They go to give children the blessing of parental care, and parents the joy of filial gratitude. They go to protect the weak against the strong; to unite in brotherly affection the rich and poor; and to make the nations one family. Finally, they go to turn men from darkness to light, and from the power of Satan to God; to teach them how to live and how to die; to show them the way to glory; to tell them of their Saviour; and to make them know their God; to prepare them for heaven, and to guide them safely to its bliss.

No language can describe the value of the blessings which are conveyed to a single idolater who becomes a disciple of Christ; a thousand sources

of sorrow being instantly dried up, and a thousand streams of happiness bursting forth at once to gladden him. But vast numbers have already received these blessings from missionary labours. To see what the Gospel has done for them, we should learn accurately what they once were as heathen, and then see what they have become as Christians. We should live for a few months among a church of Hottentots, Tahitians, or New Zealanders. Yet not even then could we at all realize all the blessings which missions will impart to the world. For these thousands who are now converted to Christ, must grow into millions of believers, and these millions shall leave other millions behind them to bless God from generation to generation till time ends. Then will the gathering come, when the whole assembly and church of the first-born, sanctified and saved through these exertions, shall enter on their infinity of bliss in the presence of the glorified Redeemer; and at length it will be known, in some measure, what the preaching of the cross, which is to them that perish foolishness, was designed by God to accomplish. Yet even then it will be only known partially, because the events which lie hid in the eternity to come, can be discerned by none but an infinite intelligence, and each of the innumerable company of the redeemed will have his separate eternity of joy.

All these motives derive new force from the increase of our knowledge. If we could imagine that the heathen are comparatively innocent and

pure, if we could surmise that they would be utterly opposed to the preaching of the Gospel, or if no instances could be adduced of idolaters who have been converted, then we might have some cloak for the sin of inactivity. But now that we know the demons whom they worship, the sanguinary and licentious rites which they practise, their vices and their misery, woe be to us if we pretend to believe that they do not need the Gospel; with certain information, that in many lands they are ready to listen, and in some are eager for instruction, we are without excuse if we deny the practicability of preaching it; and since evidence the most abundant, and the most unquestionable, assures us that wherever it is preached, numbers are converted, sanctified, and saved, we must be criminal to disbelieve its efficacy. Already we have testimony enough to reduce every sceptic to silence, and each year the evidence is accumulating, so that none but those who are resolved to shut their eyes can now doubt these results; and even these, unless they can change their slumber into blindness, will soon be forced to see. To be inert during ignorance is sufficiently criminal, because even the most ignorant may see reasons enough to make the experiment of missions, but to be inert now is to do violence to our convictions, to disregard known duty, and openly to despise the authority of God.

We may also find new reasons for prompt and vigorous exertion in the consideration of our past neglects. It is enough that for fifteen hundred

years, multitudes who have called themselves Christians, instead of preaching Christ to the heathen, have been living in neglect of the Bible, only to adulterate the doctrines of the Gospel, and forget the way of salvation themselves. Instead of seeking justification through faith, they have asked priests to absolve them from sin; instead of depending on his mediation, they have sought a thousand human mediators between them and God; instead of receiving him to their hearts, they have adored the wafer; and instead of seeking salvation *from* sin, they have sought salvation *in* sin. Priests and people have been equally corrupt: and the few who loved God have been persecuted, tortured, and killed. At length the grace of God in the Reformers prevailed to rescue from oblivion the authority of the Bible, and with it the doctrines of grace. But since that time, professed Christians in general have made no answerable improvement. Up to this very day, they have been living in gluttony, drunkenness, and impurity; in the commission of fraud; in the violation of justice. They have been wasting lives without number, and treasure beyond all counting, in fighting with each other. Every country in Europe, from the vine-clad hills of Spain to the walls of Moscow, has been deluged with Christian blood, shed in these fratricidal conflicts. And when men had any respite from foreign war or civil commotion, they ate, they drank, they gambled, they danced; but they never taught the poor, nor reformed the criminal, nor

preached to the world, nor listened to the Gospel themselves. Our country has been too much like the rest: and though we have gloried in being the bulwark of Protestantism, and the focus of religious light, what have we done to instruct others? Our own poor have been uneducated; hundreds of thousands are without the means of public worship; and a century ago there was not, I believe, a single missionary of the Church of England throughout the world. Englishmen were drinking, and dancing, and fox-hunting, and crowding the theatres, and multiplying the gin shops, building more prisons, and sending away crowded convict ships to form a nation of thieves and profligates at the antipodes; they were tearing Africans from their native homes, and killing them by the lash in the West Indies; they were exterminating the native tribes by vice and ardent spirits, by cheating and by cruelty, wherever they settled; and they were carrying our victorious arms from Madras to Cape Comorin, and from the banks of the Hoogley to the sources of the Jumna and the Ganges: but all this while there was not one English missionary throughout the world. One or two Americans in New England, and one or two Germans in India, with a few Moravians, were all that the whole Protestant community could furnish to instruct the heathen millions. Have we ourselves individually done much better? What pains have we taken to know the state of the heathen? Have we prayed in secret for their conversion?

How much has their salvation rested on our minds? China, India, Africa, are perishing in heathenism, what efforts have we made to save them? Surely these long and criminal neglects are enough; the time is come for action; and those who do not wish to act in direct and palpable opposition to their Christian profession, should fill their remaining days with efforts of self-denying benevolence. Time is short, the work is very great, and few are as yet awake; those few must not relapse into slumber.

On the other hand, there are not wanting examples of liberality in the cause of God, to remind Christians that their Master has said, "*It is more blessed to give than to receive.*" We read in the New Testament of one person who gave all the money in her possession for the service of God; and of another who, though blamed for it by the Apostles, anointed the feet of Jesus with a perfume which was valued at 300 denarii; while Zaccheus said, "*Behold, Lord, the half of my goods I give to the poor.*" In later days, John Davies, of Devauden Hill, near Chepstow, now about 73 years of age, has shown similar zeal. Having for many years travelled as a pedlar with a pack and basket, he commiserated the wretched state of the people of Devauden, whom he sometimes visited; and with a view to instruct them, he prepared himself for the office of a schoolmaster. At first he obtained a school at Usk with a good salary; but as the people of Usk could afford to pay a master,

and those of Devauden could not, he left the former place, beloved and regretted by all who knew him, to place himself at the latter. There he has since that time expounded the Scriptures in a school which has generally held about eighty children, who would otherwise have been neglected; and these he has trained up in the fear of God. Besides obtaining about £20 yearly from the school, he has cultivated an acre of poor land, from the produce of which he has fatted a few pigs, and he has sometimes made from £4 to £8 per annum by the sale of flour. With this small income he has done much good. First, he induced the people of the parish of Kilgwrrwg to repair their church, the nearest to Devauden, and then in a ruinous state. When they had repaired it, he gave a set of benches for the poor, erected a small gallery, and presented a velvet cover for the communion table, at the cost of about £30. But the people of Devauden being at a distance from the church, still spent the Sabbath in idleness and sport. To remedy this evil, Mr. Davies, in 1828, undertook to fit up a school-room as a chapel, which was in fact opened for divine worship, March 11, 1829. But this, besides costing him £45, turned him out of his home, for he had hitherto possessed no other house. He was now therefore obliged to build himself a small cottage; and when this was done, feeling it painful to his mind to conduct the ordinary duties of a day-school in a place of worship, he determined to build another school-room. His

known character soon procuring subscriptions, the room was shortly raised; and since that time a new chapel has been built and consecrated. Thus the children of Devauden have received their education, and the people the blessing of public worship mainly through his zeal. While he has cared for his neighbours, he has had a heart too to pity the heathen. When, in 1820, he began to read of missions to his scholars and his neighbours, fifteen of the latter became subscribers; the children contributed about twenty shillings within the year, and with these contributions he brought his own annual subscription of 12s. and a donation of £5. The second year he brought the contributions as before, and added his donation of £10. The third year in which this part of his memoir was written, the subscriptions having fallen short, he made up the deficiency, and brought £5 besides: and since that period, as I have been informed by a gentleman who lives in that neighbourhood, he has from time to time renewed these munificent donations. His fund for these contributions has been furnished by indefatigable industry and equal self-denial. Some years ago he seldom used animal food, and attempted, till his health failed, to restrict himself to bread and water.¹

Sophia Bernard, a parishioner of Oberlin, in the Ban de la Roche, who depended for her subsistence almost entirely upon her labour, while unmarried,

¹ Brief Memoir of John Davies, by a Clergyman. London, 1832.

maintained six orphan children, and would only marry on condition that her husband would allow her still to take care of them. The generous peasant not only consented, but even adopted afterwards several other orphans, all of whom, with their own children, were maintained by their joint labour.¹ There were other cottagers among Oberlin's parishioners of the same Christian generosity, and indeed, his parishioners generally, under the influence of his instructions and example, consecrated one-tenth of their income to God.²

Nathaniel Ripley Cobb, of Boston, U. S. died May 22, 1834, in the 36th year of his age. In November, 1821, he drew up the following document: "By the grace of God I will never be worth more than 50,000 dollars. By the grace of God I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth 20,000 dollars, I will give one half of my net profits; and if I am ever worth 30,000 dollars, I will give three-fourths; and the whole after 50,000 dollars. So help me God, or give to a more faithful steward, and set me aside." He adhered to this covenant with conscientious fidelity: and at one time, finding his property had increased beyond 50,000 dollars, he at once devoted the surplus 7,500 as a foundation for a professorship in the Newton Institution, to which, on various occa-

¹ Memoires of Oberlin, 4th edition.

² Notice sur Jean F. Oberlin. Paris, 1826. 48.

sions during his short life, he gave at least twice that amount. Though a Baptist, and ever ready to perform any service for the denomination to which he belonged, yet he was prompt in affording aid to all wise designs, which appeared to have a claim upon him as a Christian, a philanthropist, and a patriot : and particularly, he was a generous friend to many young men, whom he assisted in establishing themselves in business, and to many who were unfortunate.¹

When Swartz was at Trichinopoly, his whole income was ten pagodas a month, or about £48 per annum, with which he was quite contented ; and when afterwards he received £100 a year from the Madras Government, as Chaplain to the garrison, one year he spent the whole in the building of a mission-house and two schools ; and afterwards regularly expended half, in works of benevolence.²

Brainerd, when he consecrated his life to the most self-denying labours, employed nearly all his private fortune in the support of a pious student, whom he thought likely to be useful in the ministry.

Howard, that he might do good to the vilest outcasts of society, relinquished the comforts of a settled home, and expended a considerable fortune in visiting with incredible labour almost all the prisons of Europe.

¹ Treffrey on Covetousness, 217.

² Life of Swartz, 165, 171.

Let me add the example of missionary zeal afforded by Mr. and Mrs. Judson. For some years they laboured without a single convert. Then when a few were given to their prayers, they had to endure spoliation, imprisonment, insult, hunger, sickness, and the prospect of a violent death, till their health was ruined, their nerves shattered, and their vigour impaired; yet would they not leave their work. She, with a martyr's devotedness, still laboured and prayed for the conversion of that people till she died; and he, when he had laid his wife and children in the grave, self-exiled from the friends of his youth, never thought of deserting his post, but with unconquerable constancy pressed on towards the great end of his exertions, the establishment of Christ's kingdom among them.

Next let me recal the example of the missionaries to New Herrnhut, on the coast of Greenland, whom no hardships and no insults on that bleak coast, and beneath that inclement sky, could divert from their object, till they saw a church of Christ flourishing among the most degraded savages, in the midst of everlasting snows.

If, further, we wish to see the zeal of communities, let us think of those five hundred brethren, from among whom the first Greenland missionaries went forth. They were poor and despised exiles in the heart of Germany; yet, within ten years, did they send missionaries to St. Thomas and St. Croix, to Greenland, to Surinam, and to Berbice,

to several Indian tribes in North America, to the regions of South Carolina, to Lapland, and to Tartary; to Algiers, to the Cape of Good Hope, and to Ceylon.

Though compared with these efforts, our contributions, both of money and men, seem trivial, yet some persons among us are not without something of their spirit.

The following are among the contributions which I find in the last Reports of several Societies :

In 1837-38, Surrey Chapel contributed £637 to the missionary cause, and Christ Church, Manchester, £430. The collection in Grosvenor Street Chapel, Manchester, after two missionary sermons, was £423; and that in Moseley Street Chapel, on a similar occasion, was £469. Bristol, in the same year, if I understand the accounts rightly, contributed £5050 to Christian missions—£160 to the Baptist Missionary Society, £713 to the Wesleyan Missionary Society, £1083 to the Church Missionary Society, and £3094 to the London Missionary Society.

In 1837, the following sums were contributed to the Wesleyan Missionary Society :—From Mrs. Anne Grey, £600; from Mrs. Ayre, £600; from A. M. £200; from a Friend, £500; and from an anonymous contributor, £2000. One gentleman gives annually £50 to the London Missionary Society; another subscribes £100 annually to the Church Missionary Society; and Δ Δ has contributed on the whole to that Society, £3,300. And

a congregation, with which I am acquainted, besides subscribing about £400 annually, has, within ten years, furnished eight missionaries, four male and four female, while nine other members of the congregation have signified their readiness to go.

Still do all these examples fall short of that set by the Primitive Church at Jerusalem; for in these modern instances, some few zealous disciples have yielded themselves to the Lord; but at that time "*the multitude of them that believed were of one heart and one soul, neither said any of them that aught of the things which he possessed was his own; but they had all things common.*"¹ A similar spirit now, though it would not occasion a community of goods, would assuredly create vast funds for the cause of God, and lead many to consecrate themselves to the work of the missionary. But though many in the early church were exemplary, one there was, whom the God of grace made to rise above the rest, as some snow summit above the inferior Alps. For Christ's sake, and for the sake of his fellow creatures, did St. Paul, foregoing all the objects of worldly ambition, power, fame, and pleasure, dedicate himself to the work of an apostle, with an untiring energy and an unflinching courage, which, through danger and obloquy, through want, opposition, and toil, enabled him to profess, "*None of these things move me, neither count I my life dear unto myself, so that I might finish my course*

¹ Acts iv. 32.

*with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God."*¹ Lastly, as high as the glorious sun is above the loftiest summits, whose everlasting snow it illuminates, does *his* example of charity rise above all others, "*who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross.*"² Other instances of charity deserve praise: this is unspeakable: they may excite regard; this should fill earth and heaven with grateful adoration: they deserve to be recorded for the benefit of successive generations; this will occupy the universe through eternity.

If unable to feel the attraction of these examples, professed Christians will still spend in pleasure, or uselessly hoard, the wealth which might essentially serve their fellow creatures, what will they gain by their choice? There are, in the Word of God, examples of the love of money, no less than the love of souls; but these are not such as should invite us to imitate them. The love of money made Balaam unite with the enemies of God, to his destruction: it made Achan violate an express command of the Almighty, which occasioned both his own death and that of all his

¹ Acts xx. 24.² Phil. ii. 6--8.

family : through it Demas became an apostate ; it occasioned the fatal lie of Ananias ; and under its influence Judas betrayed our Lord into the hands of his enemies. These are not instances to tempt Christians uselessly to hoard up the wealth by which they might do abundant good ; even if innumerable proofs were not furnished by every day's experience of the mischief which the love of money does to professed Christians and their children.

Not without reason has St. Paul declared, that "*the love of money is the root of all evil.*"¹ For it leads to pride and luxury, to injustice and fraud, to contention between nearest friends, to strife in families, to imperturbable hardness in the sight of human suffering, to absorbing selfishness, to the dislike of spiritual religion, to the neglect of secret prayer, to dangerous association with the world, to a useless life, and a doubtful death, to the loss of all generous sentiments, and the ruin of the immortal soul.

Not without reason has he said, "*they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.*"² Common observation shows that this is too true. If our Lord has said, "*Lay not up for yourselves treasures upon earth,*" no man can innocently live in the violation of this command.³ The talent must be accounted for ;⁴ the

¹ 1 Tim. vi. 10.

³ Matt. vi. 19.

² 1 Tim. vi. 9.

⁴ Matt. xxv. 26.

unprofitable servant who loved to please himself must be judged;¹ and the covetous, no less than the profligate and the profane, must be shut out of heaven.² These are reasons enough why any one may ask himself, whether he is using the money entrusted to his stewardship, agreeably to the will of the great Proprietor?

If, further, persons who have money to spare for a thousand superfluities, or even for a thousand mischievous indulgences, do almost nothing for the spiritual welfare of others, what a condemning contrast do they exhibit between their prayers and their conduct! Day by day they say, in the language of devout zeal, "*Thy kingdom come, Thy will be done on earth as it is in heaven.*" And while the devil reigns over the world with undisputed dominion, and under his power men in general openly disregard the will of God, they will do nothing to turn them from darkness to light, and from the power of Satan unto God. Are their prayers real? Then why not strive to secure their accomplishment? Are they false? Then are they daily uttering that falsehood before the Omniscient. Either let men live to promote the kingdom of God, or cease to pray that it may come. If they will live so as to confirm the world's sensuality, scepticism and ungodliness, then let them never more utter the petitions which they do not mean; and if they will not labour for the

¹ Matt. xxv. 30.

² 1 Cor. vi. 10.

world's conversion, let them not pretend to pray for it.

Let us turn however to a more pleasing topic: some there are who act as they pray; and to those it may afford new motives for exertion, to think of their privileges. Admitted into the favour of God, and allowed to call God their Father, what is withheld from them? "*He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things!*" "*Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours.*" What a change has come over their whole condition for time and eternity, since they have, through grace, believed! Forgiven, renewed, accepted, and loved with an everlasting love, they are under the protecting care of God: his Spirit is preparing them for heaven; meditation, praise, and prayer, are constantly bringing them new pleasure; they love their duty; they exult in their prospects; they delight in God; often they have joy and peace in believing; and sometimes they rejoice with joy unspeakable and full of glory. All this, moreover, is the happiness of those, who, in the days of their unregeneracy, were "*alienated and enemies in their minds by wicked works, the children of Satan, and the heirs of wrath.*"¹ How should this safety after such danger, these hopes after such despair, this happiness following such

¹ Col. i. 21. 1 John iii. 8—10. Eph. ii. 3.

misery, make them solicitous to see others saved and blessed as they are? A person who was on the brink of eternal destruction, and through the unmerited compassion of God, through the death of Christ and the grace of the Holy Spirit, is pardoned, justified, renewed, sanctified, preserved, and on his way to perfect bliss for ever, can scarcely think of all this, and leave others to perish who might be as much blessed as he is? Christian, realize your blessings, and you cannot refuse efforts, contributions, and prayers, for those who are without them.

Then let every one ask himself; is a life of benevolence painful? Our Lord has said, "*It is more blessed to give than to receive.*"¹ God gives, and the creature receives; which is the most blessed? Parents give, and children receive; which have the greatest pleasure? Beneficence is in itself delightful. It is pleasant to lessen sorrow, to remove error, and to make our fellow creatures happy: it is pleasant to feel conscious of doing good, and of deserving gratitude: it is pleasant to have an approving conscience, and to enjoy the favour of God. If one man should spend one thousand pounds on gambling, and another should spend an equal sum in building a church, which would reflect upon his expenditure with the greatest satisfaction? If one man, by the expenditure of one thousand

¹ Acts xx. 35.

pounds, should add to his useless luxuries, and another, by the same expenditure, should give a Christian education to a hundred children for ten years, which would most add to his present enjoyment? Who are most cheerful, contented, and good tempered, those who spend all they can upon themselves, or those who habitually economize, that they may have more to give away? But, indeed, there is no need of reasoning on this point, since it is a fact known to every one who has the least observation, that liberal men are generally happier than those who are selfish.

A life of Christian beneficence is, further, pleasing to God. When Mary poured that costly ointment on the head of Jesus, he not only defended her against the charge of extravagance, and declared she had done a good work, but he predicted and ordained, that wherever the Gospel should be preached, that action should be made known. When St. Paul received the pecuniary aid of the Philippians, he assured them it was “*an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.*”¹ And the same truth is made in Scripture a reason why all Christians should liberally use their property for religious and charitable objects. “*To do good and to communicate forget not, for with such sacrifices God is well pleased.*”² The Almighty Sovereign, the Great Benefactor, is then well pleased

¹ Phil. iv. 8.

² Heb. xiii. 16.

with the liberality of his people in every good cause; and, with this knowledge, what Christian can be illiberal?

We may add, that as the Almighty approves liberality, so he also blesses it. "*Whosoever shall give unto one of these little ones a cup of cold water only in the name of a disciple . . . he shall in no wise lose his reward.*"¹ "*He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor.*"² "*For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.*"³ Blessings temporal, spiritual, and eternal, are promised to the exercise of a benevolent spirit. When Nebuchadnezzar was threatened with severe judgments, Daniel bade him break off his iniquity by showing mercy to the poor, because that might lengthen his tranquillity.⁴ This temper brings help in trial: "*Blessed is he that considereth the poor, the Lord will deliver him in time of trouble,*"⁵ and secures its own reward: "*He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully.*"⁶ Occasionally the greatest temporal blessings have been connected with this temper: but spiritual blessings, which are most to be coveted, are also the most secured by it. Why was Cornelius selected as the first of those Gentiles to

¹ Matt. v. 42. Mark ix. 41.

² Prov. xxii. 9.

³ Heb. vi. 10.

⁴ Dan. iv. 27.

⁵ Psalm xli. 1.

⁶ 2 Cor. ix. 6.

whom the apostles were sent to teach? “*Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.*”¹ And Christians in general have received this assurance, “*Blessed are the merciful, for they shall obtain mercy.*”² Indeed our Lord has promised to Christian liberality an eternal reward. “*When thou makest a feast call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just.*”³ We derive the same assurance from the parable of the talents, and from the parable of the pounds. In both we learn that the unprofitable servant would, at the last day, be punished with the loss of all the gifts of God, which he has employed, not to serve God, but to please himself: in both we learn that those who have used their possessions for God, will be blessed at the second advent of our Saviour; but besides this general truth taught by both, each parable contains its particular instruction. In that of the talents we observe, that the two talents employed with as much fidelity as five, would bring the same reward; for both he who has five, and he who has two will receive the same welcome: “*Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.*”⁴ But from that

¹ Acts x. 31.

² Matt. v. 7.

³ Luke xiv. 13, 14.

⁴ Matt. xxv. 21, 23.

of the pounds we learn that the same amount of possessions, used with different degrees of fidelity, would lead to different rewards. The servant whose one pound brought ten, was made, at his Lord's return, governor over ten cities; while he whose pound brought five, was made governor over five only.¹ Hence it appears, that while all fidelity brings a reward, and equal fidelity, with less possessions, will bring an equal reward; greater fidelity, with equal possessions, will bring a greater reward. Each believer therefore who uses his time, his mind, his knowledge, his rank, his money, well, to lessen sin and sorrow, to instruct the ignorant, to promulgate the Gospel, to relieve the distressed, to encourage industry, to train up young men of piety for the ministry, to build churches, to maintain schools, to circulate the Scriptures, and generally to make Christ known both at home and abroad, is laying up for himself treasure in heaven; he is day by day increasing the blessedness of countless ages of existence; and he is securing a recompense at the resurrection of the just. Saved wholly by mercy, and meriting nothing but condemnation, because all that is good in him is of grace, and because his best works for their defects, deserve chastisement rather than reward; his whole happiness in heaven must be a free gift through the merits of Christ; but still that happiness will be measured by the grace exercised

¹ Luke xix, 16—19.

here. No less therefore than if it were meritorious, does each imperfect act of duty bring its eternal consequences; nor can a cup of cold water given to a disciple lose its reward. Liberality, while it neutralises all those noxious influences of wealth, on account of which our Lord said, that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God, pride, luxury, sensuality, sloth and worldliness, cherishes all the opposites. It is easier for a liberal Christian than for others, to commune with God, to maintain spirituality of mind, to exercise brotherly kindness, to be self-denying, and superior to the world; to meet losses without murmuring, and prosperity without elation. It is easier for him than others, to give his time and his thoughts to works of piety and benevolence, because he who withholds his money from these objects, will seldom give anything else. The liberal Christian by his money, time, and faculties, saves souls from death; comforts his afflicted brethren, improves society, and glorifies Christ: the covetous and the extravagant pretender to religion, leaves souls to perish, overlooks the sorrow of Christ's people, injures rather than benefits society, and does Christ dishonour. While one therefore will have the welcome of the faithful servant, the other must look for the doom of the unprofitable: while one will be placed among those who shall hear Christ say, "*Come ye blessed of my Father, inherit the kingdom prepared for you from the*

foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me;" the other, with all who have the same habits, must hear him say, "*Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.*"¹ Surely every one who is using his money and other means of influence selfishly, may well ask himself, whether he can after these plain words of Christ, expect to be owned at last as his disciple?

But there are, further, higher motives than any derived from the expectation of a reward, however powerful and however scriptural that motive may be; motives which ought to govern all the world, and which do in fact more than any others govern the Christian. What has not Christ done for him? His guilt is removed; his sin is pardoned, his soul is renewed, he has become a child of God, he is safe for ever, he will be happy throughout eternity, he has settled peace, and he has a hope full of immortality. But who has given him all these? They are obtained by no labours; they are merited by no excellencies; Christ only could and would be-

¹ Matt. xxv.

stow them. And this He did, not by imparting to him, with more than kingly munificence from the treasures of Omnipotence, that which would cost him nothing; but by himself submitting to human infirmities, to painful want, to the contempt of the proud, to the hatred of the wicked, to the injustice of the great, to the execration of the populace; to calumny, ridicule, and insult; to the scourge and to the cross. By these unknown sufferings, by this unparalleled humiliation, by this sacrifice of divine glory, he has secured to those who were his enemies, all temporal, spiritual, and eternal blessings: and for such benefits, springing from a love which passeth knowledge, what return must his disciples make: "*Ye are not your own, for ye are bought with a price. Ye are Christ's. For none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's. For to this end Christ both died and rose and revived, that he might be Lord both of the dead and living.*"¹ Consistent believers accordingly feel that they are Christ's. They never can repay him; nor can they ever serve him, love him, and honour him as much as they ought. As far as they fall short of perfect devotedness, they see that they are ungrateful, and acknowledge that they are corrupt. All selfish expenditure of time

¹ 1 Cor. vi. 19, 20. 1 Cor. iii. 23. Rom. xiv. 7—9. 2 Cor. v. 14, 15.

or money, is felt by them to be a sin against their Redeemer, and they rejoice to spend and to be spent in promoting his cause. What some of his disciples have felt, all of them ought to feel. What adequate returns can they make? He has given his life for them; and what ought they to refuse to consecrate to him?

Lastly, we ought to be powerfully influenced by his example. He accumulated no wealth, he allowed himself no repose, and he shrunk from no labour; he lived hardly, and met all kinds of troubles; he came not to be ministered unto, but to minister; he wept over Jerusalem; and he died for his enemies. Now if we live to please ourselves, doing nothing for others, can we be indeed his disciples, or do we deceive ourselves? “*If any man have not the Spirit of Christ, he is none of his;*”¹ and that blessed Spirit must make us to resemble him. His whole course was meant to be our pattern. “*He suffered for us, leaving us an example that ye should follow his steps.*”² When he washed his disciples’ feet, he said, “*If I then, your Lord and master, have washed your feet, ye also ought to wash one another’s feet; for I have given you an example, that ye should do as I have done to you.*”³ If St. Paul would exhort the Corinthians to liberality, he used this example: “*For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became*

¹ Rom. viii. 9.² 1 Pet. ii. 21.³ John xiii. 14, 15.

*poor, that ye through his poverty might be rich."*¹ And when he wished to lead the Philippians to lowliness and disinterested kindness, he said to them, "*Let this mind be in you which was also in Christ Jesus.*"² Indeed, the imitation of Christ in all things is one end for which sinners are converted by the grace of God; "*for whom he did foreknow, he also did predestinate to be conformed to the image of his Son.*"³ With these declarations in our minds, let us remember that, disregarding all the aims of ordinary ambition, his object, next to glorifying God, was to bless men. He went about doing good, he healed the sick, he fed the hungry, he instructed the ignorant, he reproved the hypocritical, he preached the Gospel to the poor; he laboured, suffered, died, to work out the redemption of sinners, and still in glory is carrying on his great design, till he shall present to himself his whole church complete in holiness and bliss.⁴ Who then can live for secular ends alone, for money, power, and pleasure, for the management of his property, for the esteem of his friends, for the worldly advancement of his children, for professional success, for any earthly objects, exclusive of all efforts to save souls, and be one of Christ's disciples? If any man have not the Spirit of Christ, he is none of his. And what can be more opposed to his expansive and unwearied benevolence, than a nar-

¹ 2 Cor. viii. 9.² Phil. ii. 5.³ Rom. viii. 29.⁴ Eph. v. 27.

row and sordid devotedness to self-interest? Lastly, let us think of his love. Most justly does St. Paul say of it, that it passeth knowledge. As it once made him lay down his life, so it exists still in undiminished intensity; and will for ever. At this moment he loves us, so as to give his life for us, so as to make us perfect, and so as to bless us with boundless good. And with all that love, he bids us make him known, that other sinners may be saved as well as we. He bids us please him, by trying to save others from eternal death, as his love has saved us. Can we refuse? If so, we love him not; nor do we know his love. And instead of glorying in the Christian name, we may well remember the awful decision of the Word of God; "*If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.*"

Reader, let all these motives pass before your mind. Weigh them; allow your mind to dwell upon them; and then act conscientiously, according to your view of duty. It is the revealed will of God that you should aid Christian missions. Millions are perishing in ignorance and sin; it is perfectly practicable to preach the Gospel to them; the effects resulting from missionary efforts, to individuals among the heathen, to heathen nations, to Christian churches, and to the nations which form these missions, are all most important; there are men and money enough in Great Britain to teach the world; examples of zeal and liberality are especially needed, to induce Christians to do their duty;

and in the present poverty of missionary societies, there must be a waste both of men and of money, from the feebleness of solitary missionaries. All these truths having been ascertained, and pressed upon our attention, we can no longer plead ignorance as an excuse for sloth; and we have long neglects, both national and individual, to atone for. While *we* have been wasting much time and money, a few noble examples both of zeal and liberality have arisen in the church, and above all others, we have the example of Christ, to animate us to self-denying compassion. All we have is Christ's: and we are bound by the most solemn obligations to live to him. On the one hand, he commands us to be liberal; on the other, gives us the most gracious promises if we will obey him. Liberality is pleasing to him; temporal, spiritual, and eternal blessings, to others and to ourselves, are connected with it, and lastly, all these commands and promises are given by him who loves us with a love which passeth knowledge.

Under the influence of these motives, determine first your whole expenditure and all the habits of your lives. And then, when you have considered, not how little, but how much, you may be allowed to give to the cause of religion and humanity, settle as in the sight of the Great Proprietor what proportion of time and money you should give for the salvation of the heathen. As before him, as on the eve of the judgment-day, with all the solemn sincerity of men about to stand before

the Omniscient Judge, consider whether you may give yourselves to this work. And if you believe that you may not, then give all, that other claims permit, for the purpose of maintaining those who have the inclination to preach the Gospel among the heathen, and whose circumstances permit them to indulge it.

CHAPTER VIII.

WHAT IS TO BE DONE?

“Whatever ye do, do it heartily, as to the Lord, and not unto men.” Col. iii. 23.

“Pray without ceasing.” 1 Thess. v. 17.

THREE things only remain to be noticed: the present duty of the church of Christ towards the heathen; the duty of individual Christians; and the dispositions which we require in order to fulfil these duties.

I. No one can doubt that there are numbers of young men of religious principle who might become missionaries if they would; it is as certain that self-denial would enable the real Christians of this country to raise very much larger funds to maintain them; and the heathen world is perishing because they do not go. Beyond all question, it is the duty of the whole church of Christ to strengthen and extend its missions: and to every place where the heathen are ready to receive Christian teachers, they ought to be sent to itinerate among the untaught, to be pastors to the converts, to write, print, and distribute religious and useful books, to

multiply primary schools, and by means of superior seminaries to train up native converts for the Christian ministry.

As several missionaries have been united in the same mission in South India, the north of Ceylon, Sierra Leone, New Zealand and elsewhere, much to the advantage of these missions, similar plans should be adopted for the rest of the heathen world.

India ought, at once, to be filled with such associated missionaries. Those stations, in which at present single missionaries are wasting their strength on duties which are oppressive and often fatal, ought to receive four or five missionaries to labour either on the same spot, or in contiguous parishes. Calcutta and Benares want more labourers; but other cities need assistance still more. Burdwan has only three; Kidderpore, Monghyr, Berhampore, have only two. Chunar, Gorruckpore, Kurnahl, Agra, Digah, Patna, Allahabad and Chinsurah, Dacca and Chittagong, have only one. Why should not all these have five as Jaffna has, since there is abundance of work to be done, and the people are willing to listen; but if these places are ill supplied, what are we doing for others? Delhi has no missionary, Cawnpore has none: Gazypore, Buxar, Moorshedabad, with a hundred other important places teeming with immortal beings, have none. Central and North Western India are wholly neglected, and the inhabitants of the native states not under British protection are also left to the ruin with which they are menaced. Bengal, with its forty

millions; Agra, with its thirty millions; and Bombay, with its six millions, ought to have more than the few and scattered missionaries, who now serve only to mark that English missionaries ought to evangelize India, and that they do not. We ought at once to enter on Rajpootana and Oude, on Berar, and the dominions of the Nizam, immense territories with a teeming population, in which British influence is supreme.¹ Nor are the independent states beyond our reach; Runjeet Sing is friendly to the English; while in the territory of Nepal, and in the dominions of Scindia, contiguous as they are along large portions of their frontiers to British territory, Englishmen would be treated with respect, if indeed for the sake of the language they were not absolutely courted. Any thing like the zeal and enterprize which carried Ricci, Schaal, and Verbiest, with their coadjutors, to Peking, would plant missions in the capitals of all the native states in India, nor would Hyderabad, Nagpoor, Lahore, or Lucknow, be five years longer without missionaries.

These two objects ought both to be kept in view. If there are populous heathen cities in which Christ

¹ At the meeting of the Bristol Auxiliary to the Church Missionary Society, in April of this year (1839), Mr. Bickersteth stated, that applications had been made to the Corresponding Committee at Madras to found missions in the dominions of the Nizam, and of the Rajahs of Bera and Travancore, with assurances of local support, but that they were unable to undertake them.

is not preached, and in which the missionary would be protected, to which he is invited, and where he would have willing hearers, those who might have sent these missionaries, and do not, must be surely not free from guilt. But important as this object is, it is still more necessary to make these missions which are already founded more effective. The directors of missions, at least in this country, do not yet seem to be fully impressed with the importance of having a missionary corps in each place. The American societies act on this principle to a far greater extent than we do. To afford missionaries the help of united counsels and combined labours to evangelize whole districts, to write educational books and works of practical piety, to superintend Christian churches, to multiply and superintend Christian schools for the poor, to give to each mission the aid of European medical skill, and above all, to train up a native ministry for each Indian nation, it is absolutely necessary that there should be four or five missionary families at least in every missionary locality. Till missionaries are every where thus grouped together, it seems to me vain to look for any great results. The Almighty works by suitable means, and we are bound to use them.

I have mentioned, as one of the objects to be kept in view in each mission, the education of native ministers. To this point also, which, from its importance, deserves a separate consideration, the missionary societies, with the exception of the

Assembly of the Scotch Church, have not, as I conceive, paid sufficient attention. The numerous converts made by Swartz and Gérické might have formed flourishing Christian churches in South India, had native ministers been carefully educated to become their pastors: but when the supply of European ministers failed, these converts were sheep without a shepherd; and their children, though retaining the Christian name, sunk into a state very little raised above the heathen by whom they were surrounded. And what better end can we expect for the converted thousands of the southern missions of Neyoor, Nagercoil, and Tinnevely, should any thing occur to intercept the supplies of European teachers, unless they have enlightened and pious Christian ministers raised up among themselves? Indeed, on every account, it is of the highest importance to train native ministers.

1st. A native ministry, supposing it to be equally efficient, would be far more economical; because the Europeans require expensive palliatives to the exhausting heat of the climate, such as airy rooms, iced water, punkahs, horses, and carriages, which native ministers in general would not require.

2ndly. Ministers would be much more easily supplied in sufficient numbers from among the natives than they could from European nations at the antipodes, speaking foreign languages, and used to other climates.

3rdly. Native ministers would, *cæteris paribus*,

be much more effective, because they would speak their own language more fluently and more correctly than foreigners can, unless the latter have passed so many years in the missionary service as their health will scarcely ever enable them to spend in India.

4thly. Native ministers would, *cæteris paribus*, labour both harder and longer than it is possible for Europeans to do in a climate so trying to European constitutions.

5thly. Native ministers are more on a level with the people than Europeans can be, who belong to the nation of conquerors, and whose habits are necessarily raised above that of the Hindoo peasantry, as much as that of an Irish gentleman above the tenants of the mud hovels by which he is surrounded.

6thly. The Hindoos have a notion that the Christian religion is the best for Europeans, but that theirs is the best for them; a prejudice which native evangelists are much more likely to remove than Europeans can be.

At the same time, these natives must be educated well, or they will not be fitted for the duties of the ministry in India. Many of the brahmins are shrewd men, whose arguments are often ingenious in defence of their own system; and who oftener know how to employ effectively the common sophistries against the truth which are derived from the vices and irreligion of professed Christians. The Government English schools too are about to give

a European education to all the upper classes; so that the Zemindars, the native officers of Government, the authors, the schoolmasters, and almost all the rich men of India, will soon have imbibed European knowledge, fatal to their own religion, absolutely compelling them to throw away their legends and their idols, without at the same time having received any knowledge of Christianity. To meet the moral wants of these educated classes, uneducated ministers can do nothing. Henceforth our native teachers must have therefore a good European education. They must be practised to speak and to write our language well, as that must be the vehicle of all superior instruction; and that their minds may be enlightened, and their characters formed, that they may be sound reasoners and men of general information, that they may be qualified to instruct the educated classes of their own country, that they may form a native Christian literature, that they may mould the mind of the Indian empire, (for nothing less than this is the august office of these Christian evangelists), they must be well read in English authors, they must be acquainted with modern science, they must think much and reason much *in English*, they must obtain a European character, they must be what pious young men are, who, after taking a good degree at Cambridge, have spent two or three years in theological study subsequently. But for all this it is necessary that we should have first rate men appointed to preside over our missionary institutions, not at the capitals

only of the four Presidencies, but in every province in India. The educational institutions of the Scotch Church at Calcutta, Bombay, and Madras are worthy of general imitation by all other great missionary societies, who are beginning to have their theological seminaries, and if they wish to do all the good they can, should make them as effective as possible. Unless these seminaries afford a good literary education, they will be nearly useless; because knowledge is absolutely necessary to the pastors of an educated community: and unless they are conducted in a missionary spirit they will be worse than useless; because they will tend to extinguish the piety of the youths sent there for their education. They should resemble the missionary institutions at Islington and Bâsle, or the School of Theology at Geneva. The young men should be instructed in Hebrew and Greek, with especial reference to the interpretation of the Scriptures; they should be introduced to our best theological writers; know something of church history; and be especially instructed in all the duties of a pastor: while all this should be additional to a liberal education in all useful secular knowledge. The native ministers thus trained would amply repay, by their intelligence and usefulness, whatever expenditure the societies might be obliged to incur in their education.

On the other hand, circumstances seem to intimate that much more regard ought also to be paid to

China than has hitherto been paid; and that there should be immediate efforts to distribute Christian books along its coasts and among its emigrants. There are some obstacles indeed to this work, which we might not have anticipated. The discreditable jealousy of the Dutch Government, which forbids American missionaries to labour in any part of Netherlands India, excepting in the Island of Borneo, and harasses them even there with vexatious restrictions, while they supply few Christian missionaries themselves, ought to be the subject of loud remonstrances from every Protestant nation in the world. A Christian Government thus actually interposes to perpetuate ignorance and vice, and employs its power only to curse its subjects with a protracted bondage to heathenism.¹ As Java was ceded to that Crown by England, might not our Government properly mediate to procure for English subjects, at least, the right of settling as missionaries in any part of their dominions? By the journal of Mr. Kam, it appears that the inhabitants of the Moluccas are absolutely

¹ It is scarcely to be credited, that not long since, the resident at Sourabaya, when the inhabitants of a neighbouring village, who wished to be instructed in Christianity, sent to ask him for a teacher and for Bibles, refused them both, declaring that he would not allow them to become Christians.² If this be true, it is in keeping with that persecution of unoffending disciples of Christ, which has lately disgraced the Dutch Government in Holland itself.

² Tract Society's Missionary Records, China, &c. 136.

thirsting for Christian instruction; and it is intolerable that a professedly Christian Government should refuse it to them.

With or without their permission, however, English and American missionaries may at once do much for a large Chinese population in the Indian Archipelago. If the tyranny of a heathen despotism forbids our entrance into Japan and Cochin China, and if Papal bigotry excludes us from the Philippines, Siam at least, and Singapore, Malacca, and Penang, offer an increasing population of Chinese to be at once instructed. Why then cannot more missionaries be sent to them? The language is difficult; the proximity to the line, which passes almost close to Singapore, is not favourable to European energy; and to this day English missions there have been languishing for want of men. Surely there should be a greater concentration of energy and talent upon that empire. Considering its extent, and the industry and intelligence of its people, it is not too much to say, that its conversion to Christ would speedily effect the downfall of idolatry throughout the East. Why then is the Church Missionary Society training no students to follow its one agent in that Archipelago? Why has the Scotch Church no Duff or Wilson for Canton and Singapore? Why does the London Society leave their five Ultra Gangetic missions without stronger reinforcements? Why has no successor been found for Morrison? More wisely do the Americans here, as elsewhere,

concentrate their missionary forces; so that they have five missionaries at Bankok, five at Singapore, and six in Borneo. Let England follow the good example!

But besides the missions which might be established or strengthened in the adjacent countries, the experience of some years seems to show that the missionary societies should attempt more for the Continent itself.

When Messrs. Gutzlaff and Lindsey distributed books along the coast in the *Amherst*, which was solely a trading vessel, entering their ports contrary to imperial decrees, denounced by provincial proclamations, and opposed by the local authorities almost every where, they found, notwithstanding that opposition, that the people eagerly received their books. Of that visit however it might be said, that the Government was taken by surprise, and that a second attempt might find the authorities better prepared, and the distribution more difficult.

A few months after that, Mr. Gutzlaff attempted a new distribution along the whole coast, in the *Sylph*, an opium trader, and found the people just as eager to receive books as they were in his former voyage. Later still, when news of all these efforts had been carried to the Imperial Court, and when the Christian books had been publicly denounced, Mr. Medhurst passed along the whole coast in the *Huron*, a vessel hired for missionary purposes alone. The books had been publicly de-

nounced, the Government had taken their measures, the Mandarins were watchful, the Huron touched at various places along the whole coast, many of them those which had been previously visited by the Amherst and the Sylph; and the people were more eager, and the authorities less opposed, and the distribution larger than ever. Now therefore there is an opportunity of distributing the Scriptures to almost any extent, along the coast, to a reading people; how long it may last we know not. Surely we should eagerly seize it.

But as there is no legal European trade except at Canton, no vessels enter the northern ports except opium smugglers. The crews of these vessels would generally be of the lowest description; the population with which they come into contact at each Chinese port of the worst kind; they are vending to the Chinese intoxication, insanity, vice, disease, and death; they are violating the strictest laws of the empire; none but the dissolute associate with them in this traffic; and when in the midst of all this depravity and lawlessness, the missionary endeavours to distribute those Christian books, he must obviously do it under the very greatest disadvantages. His own motives must be rendered liable to suspicion, and his own character among the Chinese injured, by the persons and the deeds with which he is obliged to be associated, and which he would often be thought to approve. Under these circumstances, how much

it is to be desired, that vessels should be hired as the Huron for missionary efforts alone, with decent crews, with large stores of books, with European missionaries fluent in the Chinese, and with a few native evangelists on board to distribute books, and at the same time to preach the Gospel to all that will listen. And how important it is that this should be done speedily, before the Continent, now accessible, should be closed against missionary effort! At least this seems worthy of the attentive consideration of every great missionary Society, which might afford the necessary expenditure. Whether vessels should be hired at Macao, Singapore, or elsewhere, for how long, where they should ply, and whether any voyage might be made to any of the islands of the Archipelago, with all other questions of detail, would probably be best left to be determined by the friends of missions now in that part of the world. In almost all cases, to avoid collision, each society should avoid placing its missionaries in juxta-position with those of other societies, it being of the greatest importance, that the divisions, which unhappily prevail in the Christian church at home, should not be sown among the unestablished converts in missionary churches. Most carefully therefore should each Society avoid entering on those spheres of labour which are already occupied by other Societies, *with sound principles*: but China is a field so vast, so important, so worthy of the labours of all Protestant Societies; and the missions which

shall be eventually established on its coasts may be so far distant from each other, that if the Bible Society, the Church Missionary Society, the London Society, and the American Board of Missions, should each have its missionary vessel, carrying on its separate operations along the whole coast, they would only aid each other in a work too vast even for their united efforts.

But while thus India and China demand immediate and increased exertions, there are many other countries which ought not to be overlooked. Were the church of Christ in England animated with the spirit of the exiles at Herrnhut, or of the early Christians, it would immediately send its missionaries throughout the world. They would go to New Guinea; they would spread themselves over New Zealand; they would occupy the islands of the South Pacific; they would rescue the tribes of Australia, and the remnant of North American Indians, from the ruin which threatens them; and lastly, proceeding from the frontiers of the colonies of the Cape and of Sierra Leone, they would meet on the shores of Lake Tchad, and bring all central Africa within the sound of the Gospel. Almost the whole heathen world is ready to receive them. But missionaries alone are insufficient to evangelize it. So long as sailors are drunken, blaspheming, and vicious, and so long as colonists and British settlers are living without the means of grace, Great Britain will continue to exhale from its

shores a moral pestilence to taint the atmosphere of the whole world.

But if the Gospel Society, the Colonial Church Society, and the Colonial Missionary Society, by sending out clergymen and schoolmasters of devoted piety to our colonies, occasion a great increase of true religion, they will not only secure protection for those heathen tribes, who, touching each colonial frontier, are liable to the insult and wrong, which the powerful (if without religious principle) always inflict upon the weak; but they will also prepare those heathen tribes to receive the Gospel. And if ships should be furnished with libraries and schoolmasters, if sailors should be refused spirits when on board, if they should be guided to cheap and decent lodgings when on shore, if invited in every part to hear the Gospel preached in floating chapels, if none but pious and zealous chaplains should be appointed to the vessels of her Majesty's navy, then might our sailors, instead of causing the name of Christ to be blasphemed through their wickedness, render important aid to the cause of religion in every port at which they touched.

II. 1. Towards this great work almost every one may contribute something. And since it is an enterprise so excellent, that to engage in it adds dignity to the most noble; and since the will of the Almighty has been so plainly declared, that it must bind alike both the prince and the peasant; I venture to express my earnest prayer, that God would be

pleased to incline our gracious Sovereign to use the great influence committed to her stewardship by him for the promotion of this cause. Would she place herself at the head of the great missionary societies, affording them her zealous support, and uniting her prayers with the prayers of the people of God in every land, this, besides being the expression of her own dutiful zeal for the cause of Christ, which would gladden the hearts of all the most religious persons throughout her dominions, would also powerfully attract the attention of the worldly and the thoughtless, and lead them to add their contributions to this work of mercy. Her zeal might thus not only aid the missions, but be serviceable to her whole kingdom.

2. Under her, how much may her ministers accomplish by their zealous patronage. Not only might they render their personal aid, but by appointing as governors of our colonies, and as political residents in all the heathen lands with which we have any relations, those only who fear God, (which of late, in various instances, I rejoice to acknowledge they have done,) they might, by means of the influence of these governors and residents, materially promote the missionary efforts in India and Ceylon, at Singapore and Canton, at the Cape, in New South Wales, in Canada, in the West Indies, and wherever else any of their officers may be stationed.

3. Next to the ministers of the Crown, are noblemen and gentlemen, rich merchants and wealthy capitalists, called to contribute. Some indeed do. But it is painful to consider that the whole amount raised by the united zeal of the Christians of England for the missionary cause, does not exceed what a few members of the wealthier class might easily spare from their immense revenues, without the loss of any real enjoyment to which they are accustomed. The whole amount contributed by every society for missionary objects does not amount to more than £300,000 per annum. The distribution of wealth in Great Britain is not well known, nor have the incomes of its inhabitants ever been accurately classified.¹ But as there are landed properties, the rents of which are from £50,000 per annum to £100,000 per annum, and there are wealthy capitalists, manufacturers, and merchants, who are supposed to possess not less than £1,500,000; if there are only twenty land-owners, with an income of £50,000, twenty capitalists, with a capital of £1,500,000, that is, at three per cent., with an income of £45,000, and forty more with a capital of £1,000,000, or an income of £30,000, all which suppositions are probably less than the truth, then these eighty persons, by contributing one-tenth of their incomes to the missionary cause, would contribute £310,000 per annum. These eighty gentlemen of the United Kingdom, in the exercise

¹ M'Culloch's Statistics, i. 535.

of a liberality far less than that manifested by the primitive church, without diminution of their capital, and without the loss of any of the indulgences of life, might give more to this cause than is now furnished by all the missionary societies together. Mr. Cobb, of Boston, in New England, from his first entrance upon business, gave away, as we have seen, one quarter of his net profits to charitable and religious uses, and after becoming possessed of 50,000 dollars, consecrated to these objects all his profits. Were a few of our wealthiest class animated by the same spirit, they might encourage genius, and patronize moral worth; they might train numbers of pious and able men for the ministry; they might establish schools, and build churches; they might fill them with faithful ministers who would diffuse religious and useful knowledge far and wide; and they might send missionaries to many lands. Thus they might be patterns to other men of wealth, do honour to their class and to their country; enjoy the well-earned affection of thousands of their fellow-subjects, and leave behind them an example which should descend as a blessing to remote generations, when the vulgar magnificence preferred by many of their contemporaries should be utterly forgotten. What could be done by the princely munificence of some, may be done in a measure by many. Every gentleman of property may do much by his liberality to determine that of numbers around

him. Good examples, like bad ones, are contagious: and should a landed proprietor, instead of rivalling his neighbours in his plate and furniture, his wines and his horses, derive large funds for benevolent objects from his moderation, support every county charity, encourage his industrious tenantry, have his cottages in better order, and his farms under better management than his neighbours, and should also give liberally towards the diffusion of the Gospel among the heathen, he would certainly draw many to imitate him in both kinds of liberality. And how are the five talents to be made ten, except by this method of using them? To use wealth, education, leisure, station, and influence, to do more good than others, is to have a lot which is indeed enviable: while to waste these things upon self-indulgence must incur a proportionate responsibility, and involve the possessor at last in intense regret. But besides contributions in money, pious laymen may materially aid the cause of missions, by speaking at the different meetings. How often is this duty assigned exclusively to clergymen, while influential laymen present remain silent. Clergymen have indeed more practice in public speaking than many laymen, and ought to be ready to every good work, but fluency is not essential to very useful public speaking, and if it were, laymen are just as able to attain it as clergymen. On all ordinary topics, at parochial or county meetings for business,

on the hustings, and at political dinners, they speak with precision and force; why then be silent on the topics which, of all others, should make the dumb eloquent? The reason is, that they do not usually make themselves masters of the subject: they have recognized the duty of preaching the Gospel to the heathen, and they know generally that God has given a blessing to missionary efforts; but of the details of missions even Christian men are often profoundly ignorant. Should this be the case with any one of my readers, I would venture to ask him, whether any of the subjects which occupy his leisure, any of the different kinds of knowledge with which he enriches and delights his mind, are either more useful to be known, or more necessary for a Christian, than the advancement of the cause of Christ? Can a Christian contentedly be ignorant of the progress of society in that, which is most essential to its welfare, while he occupies himself with its progress, in a thousand matters of less importance? Can he neglect to learn that which may make him useful, only to study that which may give him a moment's amusement?

4. Captains in the navy, and captains of merchantmen may do something for the cause of missions, by securing temperance, decency, and public worship in their vessels, by preferring, as far as the choice lies with them, sober and respectable seamen, by having libraries of religious and useful books for their use, by attending divine worship with their men wherever they land at

a missionary station, by recommending the Gospel to the natives, by examining the state of the mission, and by reporting upon its state to the Committee at home.

5. English residents in the neighbourhood of each mission may also render invaluable help. As ungodly Europeans in New Zealand, in South Africa, in India, in the West Indies, in North America, and in every British colony, have incalculably hindered missions; so those who are well disposed may promote them. They may form missionary associations among Europeans; they may give to the missionaries who may be near them their friendship and support; they may speak to the natives, employed by them, of Christ; they may distribute the Scriptures, and visit the Christian schools: they may secure the affection and respect of their heathen neighbours by doing them all possible good; and then try to lead them to listen to the missionary and to attend Christian worship.

6. Young men who have health and good understanding, without ties to hinder them, may themselves preach Christ to the heathen. To what better purpose can they apply their abilities, than to consecrate them, as Carey and Morrison did, to the conversion of the heathen? What if these excellent men had chosen to devote themselves to literature or to business, would their choice have been so wise, so humane, so satisfactory to themselves, or so useful to the world, as the choice they

made, the one giving the Scriptures to some millions of Hindoos, the other to the millions of China? They never regretted their choice, and few young men who, with similar abilities, should decide to tread in their steps, would ever repent of that decision. If any one having served his country in the army or navy, finds happily in this time of peace that there is no prospect of employment in his own profession, can he do better than imitate Mr. Williams, of New Zealand, who, when his country no longer demanded his services, employed all the coolness and practical sense which he had derived from his naval experience, to found a church of Christ in that savage island? If any one has studied medicine, can he use his knowledge in a more benevolent or Christian way than by following the example of Dr. Steele in South India, Dr. Ware in Ceylon, Drs. Bradley and Tracey in Sierra Leone, and Dr. Parker at Canton? All of these, as missionary physicians, may not only be of the greatest comfort to the missionaries themselves, but also by their medical knowledge conciliate the respect and affection of the natives of the district to the missionaries with which each is connected. Medical knowledge is of essential use in all half civilized heathen nations. India indeed, thanks to the enlightened zeal of Government, will soon have its own native physicians well educated in all the medical and anatomical knowledge which Europe can bestow; but for some

years in India, and for many years to come in all the other heathen nations, the medical science and the surgical skill of Europe will be invaluable. Mr. Gutzlaff owes much of the influence he has acquired among the Chinese to the possession of that knowledge. And more recently, when the mission to the Jews at Jerusalem was nearly paralyzed by the exertions and anathemas of the Rabbis, the arrival of Mr. Gërstman to aid Mr. Nicolayson by the practice of medicine and surgery, broke through the Rabbinical ban, and brought the Jews in greater numbers than before to listen to the Gospel. At this moment there are numbers of young medical men, who cannot obtain a livelihood by their profession, not from the want of talent, but from the amount of competition among them. Among these it must be presumed that there are some pious. Why do not such offer themselves for missionary service? Perhaps it may be that the various Committees have not, with sufficient distinctness, announced their readiness to employ them. If this be the case, I venture respectfully to suggest to the members of those Committees, not only that they should employ them, *and that as physicians, not requiring them to take orders*, but also that they should make it known that they will maintain them on the same footing with the missionaries who are ordained. This experiment of making a Christian physician the coadjutor of several ordained evan-

gelists, has so far answered in several of the American missions, that the practice has been extending; and we ought surely to profit by their experience.

If any of my readers are about to engage in trade, although they may have tempting offers of wealth, let them ask themselves, whether to be occupied behind a counter, or to spend their time in the complicated details of money making, offers them a prospect of more happiness or usefulness than to consecrate their time to useful studies, and to spend their strength in turning souls to God. If they are about to enter the ministry with the opportunity of being settled among a people whom they would love, let them, as before God, ask themselves whether they can glorify him at home so much as they could do by giving themselves to the service of the heathen. Dr. Duff might have staid at home, the pastor of some Scottish church; and his people might have loved him, and his schools might have been well managed, and his congregation large; and year by year some souls might have been saved through his ministry; but he chose to go to Calcutta, and though only permitted to labour for four years when his health failed, yet were several influential Hindoos converted through his instrumentality, and many brought to renounce idolatry. A most important institution has been founded at Calcutta; he has roused the whole Church of Scotland to greater missionary zeal; he has led to the multiplication and improvement of missionary seminaries through-

out India, and has turned the attention of the directors of missions, much more strongly than it had been turned before, to the necessity of taking effectual measures to train up a native ministry. By this course he has been far more useful than if he had decided to remain at home. And why should not other young ministers do the same? If young and healthy, with an understanding disciplined by a learned education, to meet on more than equal terms the Brahmin or the Confucian, with ability to train up young men for the ministry in Calcutta or Macao, in Tahiti or at the Bay of Islands, how can they hesitate to go? They would leave no parish destitute; the people among whom they would have settled would still have their pastor; so far from impoverishing the church at home, their example would lead some young men to enter the ministry, and would quicken those already in it to more faithful labour; their choice of a missionary life would probably make them tenfold more useful than if they should remain at home; they have not yet formed any ministerial ties; perhaps no other impede their choice; and nothing therefore is wanting, except that they should yield themselves to do the whole will of God, (which, whether they go or stay, is their necessary duty,) to bring them to consecrate themselves to the service of Christ among the heathen.

Lastly, the ministers of Christ, throughout this empire, are especially called to guide the church in the performance of this duty. Each may, in

the first place, ascertain the progress of the Gospel in heathen lands, and make himself fully acquainted with the circumstances of different missions, conducted by Protestant Societies. Each may preach upon the duty of doing good to others, and may expound the promises and precepts of God's Word upon that subject; showing the blessing which accompanies liberality, and declaring the curse which follows the unfaithful use of God's gifts. Each may form a parochial or congregational association, and may then stir up much missionary feeling by holding monthly meetings. Such meeting *may* of course, as every other public service, become dull, but they never will, if the minister resolves they shall not. While there are missions in every part of the world, each has had its conflict, and has won its trophies, and in all there is much to be done, and much hoped for. Information abounds; and the promises and precepts of Scripture, the missionary works of Williams, Medhurst, Gobat, Statham, Tyerman and Bennet, Gutzlaff, Ellis, Hough, Brown, Holmes, Loskiel, Stewart, Kay, Philip, Harvard, and others, the Missionary Records, published by the Religious Tract Society, the Lives of Mrs. Judson, Mrs. Winslow, and Mrs. Wilson, of Brainerd, Martyn, and Elliott, of Swartz and Brown, the Missionary Register, the Church Missionary Record, and the Evangelical Magazine, the Reports of the English and American Missionary Societies, with the Missionary Journal of Paris, and the Missionary Reports of

Bâsle, may furnish any minister with endless materials for interesting lectures to his people. Some of these works may be introduced into the juvenile library or his lending library for the poor. And he may also make different Christian missions the basis of many geographical lessons to the children of his schools, directing them to point out on the several maps, the places in which missionaries are labouring. His own people being well instructed, he may sometimes extend his labours; other pulpits of the neighbourhood will soon open to him: and at every missionary society in the county in which he lives, he may stir up the less zealous clergy of his neighbourhood to their duty, by his facts, his reasonings, his appeals, and his own earnestness. But chiefly may he serve the cause *by seeking out promising young men of his congregation, and directing their attention to the duty of consecrating themselves to God.* In each flock there may be clever and pious boys in the schools, who might be trained with especial view to that duty; well qualified young men may be willing to go, but may not know whether they would be rejected by the Missionary Committee to which they might offer their services, or what steps they should take to introduce themselves to its notice. Such young men, in each congregation, the minister may encourage to offer themselves to some society, and thus help to supply the most serious and pressing of all the wants which the different societies have to experience. Above all, ministers may solemnly give their own

children to this work, making them from year to year acquainted with the progress of missions, and offering no objection, should the Lord afterwards incline them to go to the heathen themselves.

III. At length then, my Christian brethren, we know our duty. We know that the heathen are perishing by millions in ungodliness, vice, and error; we know that they are ready in many lands to listen to the Gospel; we know that when they do listen, souls are saved, churches are formed, society is reformed, numbers are made holy, and Christ is glorified; we know that professed Christians could easily teach the whole Christian world, that the real disciples of Christ could do much more towards it than they do, and perhaps that we are among those who are most faulty; we know that many missions are weak for want of men, and languishing because they are weak, while there are large funds at home which are wasted upon self-indulgence, and numbers of young men who scarcely know how to find employment; we know that the past neglects of Christendom in general, and of England in particular, have been disgraceful to the Christian name; we have met with eminent examples of liberality and of missionary zeal; we "*know the grace of our Lord Jesus Christ, who, though he was rich yet for our sakes became poor;*" we know his compassion for souls, his love for us, and that it would please and honour him should we show tenfold zeal in his cause; and lastly, we know what each man may do to promote it. And he has said,

“ If ye know these things, happy are ye if ye do them.” Are we then ready so to do? We have all the requisite means. The heathen world is prepared to receive the Gospel, and without it, we cannot see how they can escape destruction. Should it be preached, all experience shows that God would make it the means of their salvation. All then is depending on the church. All, under God, is depending upon us.

Disciples of Christ, who have been saved by his sufferings from eternal death, who have felt the constraining power of his love, who have pledged yourselves at the table of the Lord, and in secret to be his devoted servants, will you glorify him by arising to save the heathen? Alas! there are great obstacles in our way. Men in general are scornful, or indifferent to missions; but the chief hindrances arise from our own worldliness, strife, and unbelief.

Worldliness hinders us from feeling our obligations; worldliness makes our interests and pleasures appear of greater consequence than the salvation of the heathen; worldliness hardens us against their sufferings and dangers; worldliness makes the spiritual blessings which the Gospel has to bestow appear trivial; it makes all sacrifices, whether of time or money, seem burdensome; it represses generosity; it cherishes sloth; it withholds the personal services of some Christians, and it restricts the contributions of almost all the rest.

Our divisions are scarcely less fatal. Besides

stamping our exertions with the character of selfishness, which destroys the influence which they might otherwise have upon the world, they are injurious in many other ways. Because much of the actual amount of missionary exertion may be traced to sectarian emulation, it is often thought that this sectarianism is, at least, incidentally serviceable. But nothing can be more false. Substituting mutual animosity for brotherly love, and setting our thoughts on petty disputes, instead of animating us to generous exertions for the common cause, it extinguishes all genuine zeal, and leaves no other motive of action than a selfish jealousy. Thenceforth that jealousy may be the chief excitement to action; but it is incomparably less powerful than zeal. Never can sectarianism be as self-sacrificing as charity: and to whatever efforts it may prompt, it is apt to be as fitful as it is penurious. False principle, though it may persevere in evil, seldom has the constancy of true principle in doing good. Moreover, while it lessens the amount of our exertions, it still more degrades their character. What is the use of sending out missionaries, forming schools and contributing funds, only lest our rivals should do more than us? Is this charity or religion? Have such efforts any moral value? Do missionaries so trained, so selected, and imbued with such a spirit, go forth to devote themselves to the salvation of the heathen, or do they go to make a show by which they may serve their party? Will the Spirit of God bless such heartless, prayer-

less, and unholy exertions? or should they extend a thousand-fold, would they ever conquer the world? When the Church did conquer the most civilized parts of the known world, it was when they were of one heart and one soul; and they must be so again ere they go forth conquering and to conquer.

With the other two great obstacles must be classed, in the next place, a want of faith, sometimes appearing in the form of presumption, sometimes inclining to despondency. As long as we have not clear views of the promises and sincere dependence on the power of God, so long we are apt to be vain of success, and to be depressed by disappointment. In both cases we dishonour God: in neither can we expect his blessing. All the work of the missionary is his. Paul may plant, and Apollos water, but God only gives the increase; and therefore to whatever degree the church acts in a self-dependant spirit, forfeiting thereby the divine blessing, to that extent its efforts become fruitless, or only productive of such delusive success as when the Roman Catholic missionaries have baptized thousands without converting one, and have made the professed Church of Christ heathenish, not the heathens religious.

Worldliness, therefore, disunion, and unbelief, both lessen exertion and degrade it. They hinder many from going to the heathen, they spoil the spirit of those who go, they corrupt our motives, they paralyze our energy, they withhold the divine blessing, they dishonour Christ, they prolong the reign of Satan,

and seal the doom of millions who are passing into eternity untaught. Grace only can set all right. If, in answer to our prayers, God would be pleased to pour out his Spirit on the church, worldliness would be changed into spirituality, discord would cease, and a humble confidence would make his people to say, "*we can do all things through Christ, which strengtheneth us.*" Were the self-denying liberality, the brotherly affection and joyful faith of the first disciples reproduced in the church, then we should also be prepared to achieve similar victories. Were our hearts set upon the greatest and best objects which can occupy them, we should deeply sympathize with the heathen; and for their salvation we should think sacrifices and labours light. Then would many be eager to go, and the rest would zealously support them; while their united prayers would bring down the most abundant blessings from God. What might not be accomplished by the energetic supplications of the whole multitude of Christ's true disciples?

The revival of religion which we have witnessed in the last thirty years, has been the fruit of prayer. Romaine is known to have associated with himself a few evangelical and earnest ministers of his day, for intercessory prayer. In 1744, a number of ministers and other Christians in Scotland, proposed to their fellow Christians to unite in prayer, on each Saturday evening and Sunday morning every week, for an abundant effusion of the Holy Spirit on the

whole Church of God.¹ This having been complied with by numbers in Edinburgh and Glasgow, in Aberdeen, and in many country towns and parishes, two years afterwards, they sent a memorial to their brethren in other countries, asking them to join in this method of united supplication:² and in 1747, President Edwards published his "Call to united Prayer." Since 1784, prayer meetings for a revival of religion have been held in numbers of the Baptist congregations, on the first Monday in every month; that practice has also spread much among the Congregationalists; missionary meetings for prayer are now common in the Church of England; and for some years, Mr. Stewart, of Liverpool, Mr. Dallas, and other clergymen, have called the attention of Christians much to the duty of united prayer for the outpouring of the Holy Spirit.

In concurrence with this increase of intercessory prayer, has there been an increase of piety throughout the Protestant world. Scarcely a church or denomination could be named, to which the blessing has been refused. The Protestant churches of Switzerland, Germany, France, Ireland, Scotland, England, and the United States, have all been growing in grace. Even in Geneva, though its church has fallen into Arianism, and in Holland, though both the government and the clergy are

¹ Works of Jonathan Edwards, ii. 440.

² Ib. ii. 443.

disgraced by a persecuting spirit, have a number of sincere and zealous Christians of late arisen; and the poor Waldenses, though persecuted by the Sardinian Government, and themselves fallen into neological coldness, have now a small body of sincere and zealous believers too.

Nor has God refused his blessing to our missionary efforts, however imperfect their character and limited their extent; so that we cannot hesitate to believe that he has answered prayer. Our first duty therefore is, to pray more for the outpouring of the Holy Spirit. He only, let us remember, can either raise up a suitable agency for the conversion of the world, or make it effectual when raised. All who have ever preached the Gospel in the world, with that godly zeal, which prompts men to make every sacrifice, and which enables them to endure every toil, have thus laboured, "*striving according to his working which wrought in them mightily.*"¹ And it must ever be so. No one with extensive knowledge and great ability, will be ready for Christ's sake, and for the sake of dying souls, to forego the honours and emoluments of a secular profession, and to become a Christian missionary, without his influence. Without that, Christians in numbers will continue to spend in luxurious ostentation the sums, which a more just appreciation of the worth of Christ would compel them to consecrate to the promotion of his cause. And when that influence has raised up a

¹ Col. i. 29.

body of missionaries and provided for their support, it is equally necessary to give them the least real success. Can the most devout and holy, the most affectionate and prudent servant of Christ, secure the conversion of one soul? No man can come to Christ, except the Father draw him.¹ He must open the hearts of men to attend to the truth; he alone can make them welcome it. How much then is his influence needed! While there are so many yet to be instructed, faithful and devoted ministers are few; important works languish for want of funds; millions of the heathen are untaught; millions of Mahommedans are without a missionary; few go to preach the Gospel to the Jews; and those few are repelled by their indifference and unbelief. At home too, where there are so many parochial ministers preaching the truth, conversions are far from numerous and Christian devotedness is rare. Still is the earth deluged by ungodliness; and real Christians, like those mountain tops which were seen from the ark on the tenth month of its fearful navigation, rise out of the boundless flood in small and scattered groups. Many even of these are separated from each other by controversies as angry as they are trivial. Many seem more eager for gain than godliness; while very few, if any, endowed with the spirit of Paul or Luther, of Wickliffe or of Whitfield, are men to move the world; very few robust of mind and body, with great attainments and greater courage, unreservedly conse-

¹ John vi. 44.

crated to Christ, labour on with untiring energy, and pray with persevering faith for the salvation of sinners. At the same time, there is no general devotedness in the church, to render the want of such high examples less disastrous. How much we need the promised outpouring of the Spirit! Were that promise fulfilled *at home*, each English parish, now like a desert over whose waste a few flowers are scattered, would become a garden: were it fulfilled *abroad*, each Christian church among the heathen, at present composed of a few members, converted indeed and saved, but without wisdom or zeal, would then send forth its own missionaries to invade and conquer the heathenism around it. While in the British colonies, settlements, in which God has been forgotten, and the ordinances of Christ disregarded, would glorify God by numerous converts, abounding in faith, and bringing forth all the fruits of righteousness. And why does not the church of Christ enjoy these blessings? Assuredly his arm is not shortened that he cannot save, he has not ceased to delight in mercy; nor is he less glorified by the salvation of sinners, and by the faith of his people, than in the best times of the church. Is it to our want of prayer that we must attribute our want of blessings? We have not because we ask not.¹

Why was Abraham heard for Sodom? Why was Moses heard for Israel? Why was the prayer of Elijah permitted to save an entire nation from

¹ James iv. 2.

drought and famine? All these wonders of mercy were to teach us that the "*effectual fervent prayer of a righteous man availeth much.*"¹ What then would be the influence of the united prayer of hundreds of thousands! But hundreds of thousands, it may be said, do pray. Possibly they do; and the steady advance of religion in the last fifty years, the Christian activity which within that period has organized so many methods of doing good, the rapid growth of missions, and the large additions made every year to the church of Christ in various lands, are God's answers to those prayers. Still, does the salvation of our neighbours, of our countrymen, of our fellow subjects in the colonies, and of the heathen throughout the world, rest on our hearts? Do we desire to see the kingdom of Christ come, with half the earnestness with which we pursue the various objects of ordinary ambition? We pray,—but is it such prayer as the deliverance of numbers from the fetters of Satan, and from the doom of eternal death should prompt? We pray,—but is it in faith and hope; is it with the resolved purpose of obtaining, if possible, what we ask? We pray for the cause of Christ—but what are we doing for it at home or abroad? Are we furnishing ministers to the untaught population of England? Are we sending pastors to the British provinces of North America and the flourishing settlements of Australasia? Are we providing missionaries for the heathen? We pray,—but what if

¹ James v. 16.

He who hears us pray, and is the God of peace, sees us quarrelling with each other about trifles? What if He who gave his Son for our salvation, sees us seeking our own things and not the things of Christ, as though our prayers were a substitute for action, and the purchase of an indemnity for doing nothing? Alas! such prayers offend God as much as they dishonour him. Let Christians be united—liberal—devout—and what blessings will be withheld from them?

There is placed before them, if they knew it, a vocation great beyond the power of language to express. To subdue irreligion in society—to render infidelity impossible—to banish superstition and heathenism from the earth—and in their place to plant truth and charity—to bring millions of sinners to Christ—and to render the nations happier than they ever yet have been: such is our calling. But are we the persons to accomplish it? May God make us so; or raise up a nobler, holier, more earnest and more devoted generation, to do all that we have neither the faith nor the charity to attempt.¹

¹ Colonial Church Record, October, 1838.

FINIS.





